12.6.95

Library of the Theological Seminary,

PRINCETON, N. J.

Purchased by the Hammill Missionary Fund.

Division DS258

Section B31

Number

PERSIA: LAND OF THE IMAMS.

Digitized by the Internet Archive
in 2026 with funding from
Princeton Theological Seminary Library

https://archive.org/details/persialandofimam00bass_1

PERSIA
AND ITS
BORDER REGIONS.
1886.
Routes travelled by the author.
50 100 200 300
Stat. Miles 69·12 = 1 Degree.
RUSSIA
ARMENIA
KURDISTAN
AZARBIJAN
ELWAND
MAZANDARAN
ASTARABAD
CASPIAN SEA
KHEVAH
Karakum
BOKHARA
MERV
Turkmans
Unsettled Boundaries
IRAK AJEM
KHORASAN
GREAT SALT DESERT
LURISTAN
KHUZISTAN
FARSISTAN
KARMAN
LARISTAN
PERSIAN GULF
GULF OF OMAN
BALOOCHISTAN
AFGANISTAN
Telegraph 1864
Telegraph 1865
Telegraph 1864
Jask Telegraph Line
Approximate Boundary
TIFLIS
EREVAN
TABRIZ
TEHRAN
ISPAHAN
SHIRAZ
YEZD
KASHAN
KOOM
HAMADAN
MASHHAD
HERAT
KHIVA
BUNDER ABBAS
BUSHIRE
BAGHDAD
BASRAH
KERMAN
Ruins of Ctesiphon
Ruins of Persepolis
Tomb of Cyrus
Tomb of Darius
Tomb of Xerxes
Tomb of Hafiz
Tomb of Saadi
Tomb of Firdousi
Tomb of Omar Khayam
Tomb of Avicenna
Tomb of Nadir Shah
Tomb of Ali
Tomb of Hussein
Tomb of Abbas
Tomb of Fatima
Tomb of Zobeide
Tomb of Haroun al Raschid
Tomb of Ezra
Tomb of Daniel
Tomb of Esther
Tomb of Mordecai
Tomb of Habakkuk
Tomb of Nahum
Tomb of Jonah
Tomb of Seth
Tomb of Noah
Tomb of Adam
Tomb of Eve
Tomb of Abraham
Tomb of Isaac
Tomb of Jacob
Tomb of Joseph
Tomb of Moses
Tomb of Aaron
Tomb of Joshua
Tomb of Samuel
Tomb of David
Tomb of Solomon
Tomb of Jesus
Tomb of Mary
Tomb of John the Baptist
Tomb of Zacharias
Tomb of Elijah
Tomb of Elisha
Tomb of Obadiah
Tomb of Micah
Tomb of Zephaniah
Tomb of Habakkuk
Tomb of Nahum
Tomb of Jonah
Tomb of Seth
Tomb of Noah
Tomb of Adam
Tomb of Eve
Tomb of Abraham
Tomb of Isaac
Tomb of Jacob
Tomb of Joseph
Tomb of Moses
Tomb of Aaron
Tomb of Joshua
Tomb of Samuel
Tomb of David
Tomb of Solomon
Tomb of Jesus
Tomb of Mary
Tomb of John the Baptist
Tomb of Zacharias
Tomb of Elijah
Tomb of Elisha
Tomb of Obadiah
Tomb of Micah
Tomb of Zephaniah

PERSIA

THE LAND OF THE IMAMS

A NARRATIVE OF TRAVEL AND RESIDENCE

1871–1885

BY

JAMES BASSETT

MISSIONARY OF THE PRESBYTERIAN BOARD

NEW YORK

CHARLES SCRIBNER'S SONS

1886

COPYRIGHT, 1886, BY
CHARLES SCRIBNER'S SONS

GRANT & FAIRES,
PHILADELPHIA.

PREFACE.

THE name Persia is not known to the people inhabiting the country so called by Europeans. Persians call their land, Erân. This name is evidently from Arya or Ariya, whence we have the form Iranian and Iran. The term Persia comes to us from the Greeks, who derived it from the term Fars or Pars, the designation, at this time, of a province of Erân. The country called Persia has been designated by several terms which were emblematic only; as, "The Land of Fire," to denote the worship of fire; "The Land of the Sun," expressive of the brilliancy of the sunlight, and possibly in allusion to the reverence paid to the sun; "The Land of the Lion and the Sun," since the flag of Persia has the device of the sun in the form of a human face peering above the back of a lion. The device is the symbol of intelligence, light, power and justice. Persians frequently call their country, "Memlakate Asna Asherain," or the Kingdom of the Twelve, meaning by this the twelve Imams of the house of Ale.

The traveller in that land will find in all the people the evidence of the power of the religious system bearing this name. The people of all classes invoke the names of the Imams. The dervishes cry these names by day and by night; the beggars in the highways ask alms in these names, and the shrines of the Sayeds sanctify many a hill and valley. I have therefore entitled this book, *The Land of the Imams*, considering the term an appropriate designation, and calculated to call attention to the most prominent feature of the country at this time.

In eleven chapters, I have given a narrative of extended tours, and have given such information as seemed to be most profitable and interesting. In the remaining five chapters, I have endeavoured to give, in a comprehensive form, information obtained in the course of travel, and during a residence of eleven[1] years in that country. My sources of information, therefore, have been my own observations. So far as it has been necessary to refer to the past, I have drawn chiefly from Persian writers. The narrative begins in the year 1871, but covers any changes occurring in the state of the country to the close of 1884. In the orthography of Persian and Arabic names, I have endeavoured to adhere to the Persian and Arabic forms.

[1] This term is exclusive of a brief period when the writer was absent from the country.

In some instances this, however, did not seem to be expedient.

The years covered by these pages were years of some important changes in Persia. It has been my purpose to note these events; and to treat of several subjects which are but little known to transient tourists, or which are erroneously stated by them, if referred to at all.

The map has been prepared by the author at the suggestion of the publishers. It exhibits the routes travelled. In the preparation of it, special attention has been given to details of the eastern border of Persia.

CONTENTS.

CHAPTER I.

Routes to Persia—Constantinople—The Bosphorus—Pera—Galata —Scutari—Ancient Chalcedon—Quays—Ancient City—Antiquities—St. Sophia—Protestant Missions—Americans—Voyage to Trebizond—Black Sea—Trebizond—Antiquity—Capture by Goths—Fate of the City—Population of the Modern City—Ancient Structures—Commercial Relations of the City, . . . 1

CHAPTER II.

Coast of the Black Sea—Roads and Distances—Customs of Travel —Cajavahs—Taktravan—Chavidars—Manner of Loading a Caravan—Road to Gumish Khanah—First Manzil—Tent Life—A Night Encampment—Bulut Dah or Village of the Clouds—Mountain Pass—Gumish Khanah—Beyburt—The Euphrates Valley, or Kara Su—Illijah—Erzeroum—Antiquities—The Plain —Climate—Present Condition of the City—Armenian Establishment—American Missionaries—Hassan Kalah—Boundary of Armenia and Kurdistan—Eastern Branch of the Euphrates—Hoshean—Ararat—Paskek—Kara Kallesia the Black Church—Troglodytes—Utch Kallesia—The Stage to Kizil Diza—Yezdees —Principal Tenets—Rites—Boundary between Turkey and Persia—The Land of the Shah—Descent to the Plain of Khoy—Pä Baba—Pass to the Plain of Salmas—Plain of Salmas—Missions of the Plain—Pass to Gavalan—The Plain of Oroomiah Sea or Lake—The Shahe Sea—The Shores of the Sea—Gavalan —Mission Premises and Early Enterprise—Ride to Oroomiah—Approach to the City—Death of Mr. Cochran, ... 14

CHAPTER III.

Oroomiah—Population and Races—Location of the Missions—Environs—Climate, etc.—Productions of the Plain—Government of the District—Ardashir Khan—American Missionaries—Summary of the History of the Nestorians—Patriarchate of Mosul and Mar Elias—Of the Mar Shimoons—The Chaldean Nestorians—Distinguishing Tenets—Present Condition and Chief Characteristics—Effect of Missionary Effort—Statistics of the Mission in the Thirty-fourth year—Number of Nestorians—Ecclesiastical Organizations—Condition of Persia with reference to Missions in 1871—Language used—Schools—Press—Statistics—Stations and Out-stations—Method of Control, . . . 41

CHAPTER IV.

Departure from Oroomiah—Gavalan—Salmas—Alekand—Delamon—Construction of the Houses—Decoration—Kalăsar—Balakhanah—Kara Tapa—Sheik Walle—Course to Tabriz—Valley of the Adje Tchai—Distances—Diza Khalel—Ale Shah—Position of Tabriz—Aras Road—Telegraph—H. B. M. Consulate—Tabriz—Atropatene—Tavreez and Tauris—Tradition of Zobaide—Legend of the Cross—Armenians—Their Schools—Church—Number of Armenians in the Western Diocese—From Tabriz to Vasbinge—Stations to Meana—Aspect of the Country—Roads and Robbers—Punishments—Swift Retribution—Turkman Tchai—Famine—Descent to Meana—Valley of the Meana Tchai—The Village of Meana—Suffering from Famine—Ascent of the Koflan Kuh—Altitude—Description of the Mountain—The Kizil Uzen—Road to Jemalabad—The Village—Road to Zengan—Sirtchem—Nikpey—The Inn—Lutees and Amusements—Valley of the Uzen—Approach to Zengan—Mortality by Famine and Disease—Importance of Zengan—Resistance of the Babees in Zengan, ... 57

CHAPTER V.

Zengan to Sultaneah—Palace of Fattah Ale Shah—Founding of Sultaneah—Principal Structures—Mausoleum of Mullah Hassan

Kashe—Altitude and Position of Sultaneah—Route to Casveen —Horumdarah—Famine—Abhar, its Location and History— Unreasonable Identification with Habor—Valley and Villages of the Kemah Rud—Seadum—Tat—Road to Casveen—Wells and Connaughts—Perils of Travel—Situation of Casveen—Gardens and Productions—History—Population—Routes to Tehran— Departure from Casveen—Night Marches—Anxiety of the Persians and Imaginary Dangers—Haunts of the Assassins—The Story of Hassan—The Name Assassin—The Kurdish Warrior— An Episode—Kishlak to Tehran—Coal Mines—Karaj—The River and Village—Water Course to Tehran—Road from Karaj to Tehran—Approach to Tehran—Position of the City—Position of Raghes and Rā—Entrance to Tehran—Situation—Rise to Importance—Changes in the City and its Improvement—Gates —Desert and Aspect of the Environs—Heat and Reptiles, . . 78

CHAPTER VI.

Principal Structures of Tehran—Streets and Gates—Palace of the Sun—War Department—King's College—King's Treasury— King's Stables—Gardens—Gulishan—Lala Zar or Garden of Tulips—Tob Maidon or Place of the Cannon—Mosques of Tehran—Names of Precincts—The Bazaars—Soldiers—Water —Public Baths—British Legation—Quarters of the Armenians and Jews—Poie Kopak the Place of Execution—Palaces of the Shah on Shimron—Population of Tehran—Different Races— Origin of Jewish Colony—The Armenians—Graves of Europeans—Guebers of Tehran—Tower of Silence—Importance of Tehran—Telegraph Corps—The Shah—Habits of Life— Character—Famine in Tehran—Relief—Mortality among the Jews, ... 102

CHAPTER VII.

Departure for Hamadan—March by Moonlight—Altitude of the Country—Khanabad Ruins—Kushak—Pass of the Karaghan Mountains—Bevaron—Altitude of the Pass—Damavand—Journey to the Armenian Villages of Karaghan—Condition of the

Armenians—Armenian Priest—Origin of the Colony—From Lâr to Nobaron—Pass of the Yebel Islam—From Bevaron to Nobaron—The Village of Nobaron—Zâra—River—Malagird—Victims of Famine—Alvand—Village of Shevarin—Situation of Hamadan—Altitude of the Plain and of Alvand—Ancient Cities—Dejoces—Ecbatana—Construction of the City—Ancient Splendour—Cyrus—Identity of Achmetha and Ecbatana—Destruction of the City by Timour—Antiquities—Water Courses—Mausoleum of Avicinna—Population—Reduction by Famine and Cholera—Protestants—Antiquity of the Jewish Colony—The Shrine of Esther and Mordecai—Condition of the Armenians—Trade of Hamadan—Telegraph—From Hamadan to Oroomiah—Kamkase and Chibooklee—Altitude of the Country—Situation of Senah—Departure from Senah—Kurdish Villages—Souj Bolak—Suldûz—Country between Suldûz and Ravendûz—Midnight Manzil—Return to Seir—Tour of Mr. Stocking to Mosul and Death of Mrs. Stocking—Departure from Oroomiah for Tehran, ... 119

CHAPTER VIII.

Journey to Ispahan—General Features of the Country—Kanaragird—City of Koom—The Mausoleum of Fatimah—Sinsin—Kashan—Plain of Ispahan—Entrance to the City—Ride toward Julfah—The Zandah Rud—Antiquity of Ispahan—Persian History—Population—Origin of the Colony of Jews—Ruins—Bridges—Avenues—Maidone Shah—Madrassahe Shah—Chehâr Bogh—Chehil Sutun—Shaking Minarets—The River—Julfah—Character of the Colony—Relation to the Sufee Kings—The Ecclesiastical Establishment—The Archbishop—Diocese and Revenues—Roman Catholic Mission—Famine—Aid to Sufferers—Mr. Bruce—His Mission—Business of the Armenians—Trade of Ispahan—The Governor—The Sheik al Islam—Favourable Situation—Ruined State of Ispahan and Julfah, ... 145

CHAPTER IX.

From Tehran to the Black Sea—Routes—Ride to Casveen—Ride to Mazarah—Chapar and Caravan—The Hazân Pass—From

Hazân to Poie Chinar—Poie Chinar—The Shah Rud, or King River—Treeless and Forest Regions—Furious Winds—The Safeed Rud—Olive Groves—Rustumabâd—Rice fields and Booths—From Rustumabâd to Kudum—The People—Their Dwellings—Herds of Cattle—Ride to Rasht—Country between Rasht and Pere Bazaar—Navigation to Anzile—The Mord Aub—Situation of Anzile—Persian Ships and Russian Control—Mail Steamers—The Mechyle—Use of Petroleum for Fuel—Astara and Lankoran—Natural Harbour—Islands—Environs of Baku—Customs—Appearance—Population and Importance—Public Buildings—Languages—Cape — Apsheran—Petroleum Wells—Fire Temple—Transportation of Oil—Water of Baku—Russian Post—Country between Baku and Shirwan—Shirwan and Shamakha—Earthquakes—Sargis—The sect of the Molakans—Routes to Tiflis—Descent from the Caucasus—Rivers—Aug Tchai—River Cyrus or Kur—Gangah—Gessan—Situation of Tiflis—Altitude and Climate—Antiquity—Population—Emporium—From Tiflis to Pote—Climate of Pote, and Mortality—Batoum—Russian Customs—Railway to Baku—Decline of Tiflis—People of the Caucasus—Return to Tehran, ... 159

CHAPTER X.

From Tehran to Mashhad—Plain of Varomene—Site of Raghes—Arsacia—The Jorje Rud—Awanakâfe—Passes of the Elburz and Roads—The Sardarak—Ruins—Conjectures as to the Pass called the Caspian Gates—Singular Speech of Simnon—Water Supply—The Kalah of Losgird—Simnon—The Mosque of Fattah Ale Shah—The Plain of Damgan—Ride to Dah Mullah—To Shah Rud—To Khairabad—The Azon—Maiâ Mai—Meon Dasht—The Cisterns—Narrative of Captivity among Turkmans—Situation of Meon Dasht—March to Abasabad—The Springs—The Chasm—Situation of Abasabad—Curious Marriage Custom—Route between Abasabad and Mazenan—The Kara Su—Sadrabad—Mazenan—Mahr—To Sabzewar—City of Sabzewar—Dangers of Travel by Caravan—Missionaries of the Bâb—Ride to Zafaran—To Shore Aub—The Station Shore Aub—Road to Nishapoor—Cheman—Plain of Nishapoor—The City—Antiq-

uity of the Place—Schools—Turquoise Mines—Persian Serpent and Scorpion Charmers, ... 189

CHAPTER XI.

Leave Nishapoor—Kadam Gâh—Torook—Transportation of dead bodies—The country about Mashhad—Revenues of the Shrine—Salutations of the Pilgrims—Aspect of the City—Burial Place of Haroun al Rasheed—The Harem—Its Construction and Decoration—Expenditure of Funds—Miracles—Jins or Demons—Power of the Mullahs—Sacred Character of the Asylum—Number of Pilgrims—Massacre of Jews and their Conversion to Islam—The Synagogue Tablet—Character and Occupation of the Jews—The Country to Sarakhs—The Turkmans in Mashhad—Natural Resources of this Section of the Country—Importance of Mashhad—Climate and Health—Country of the Turkmans—Relative Strength of the Tribes—The Takahs as Compared with other Tribes—Country inhabited by Takahs—Present Town of Merv—Gaghatai—Superstition and Jewish Exorcists—Government and Morals—Turkman Horses—Kizil Bashees—Delegation of Turkmans in Tehran—Ravages of the Russian Border and the Caspian Coast by Turkmans—The Situation in 1880—Advance of Russians and the Situation in 1885—The Present and Prospective Railway to Panj Dah—To the Indus—Effect on Persia, ... 218

CHAPTER XII.

Area of Persia—Desert of Khorasan—The Interior of Persia—The Shores of the Seas and Altitudes—Mountain Ranges—Highest Peaks—Intermediate Mountains—Rivers—Irrigation—Heat—Changes of Seasons and the Diseases of the Country—The Caspian Coast—Soil—Productions—Cattle and Horses—Connaughts and their Cost—Gardens—Agricultural Implements—Raising of Stock—Coal and Minerals—Population—Roving Bands—State of Civilization—Languages—Literature—Scribes—Description of a Persian Book—Internal Improvements—Commerce—Cost of Living—Causes Preventing Improvement—Imports—Exports—Carpets—Persian Earthenware and Glass—Silk

and Velvet—Steel—Old Work—Porcelain—Rare Articles—Bricks and Masonry—Engraving—Hatim—Kalamdans—Mills—Wine—Process of Manufacture—Arak or Brandy—Unintoxicating Drink—Condition of the People—Social Customs—Salutations—The Sandals—Entertainment of Guests—Baths—Toilet of an Old School Persian—Habits of Life—Meals—Drunkenness—Penalty for—The Precepts of Mohammed as to Drink—Use of Opium—Sherbets and Drinks—Food—Women in Public—Social Entertainments of Women—Of Men—Marriage Rites—Funerals—Amusements—Persian Houses—Palaces—Andarune and Berune—Musical Instruments and Musical Taste—Music Excluded from Worship—Vocal Music—Introduction of Foreign Customs, ... 248

CHAPTER XIII.

The Government of Persia—Absolute Authority of the Shah—Officers of the Government—Army—Administration—Governors—Assessments—The Sar or Capitation Tax—The Mâll—The Land Tax—Begaree—Revenue—Tenure of Land—Title Deeds—The Governor or Hoykim—Sadr Azam—Personal Liberty of the Ryot—The Three Departments of Government—The Oorf—The Sharah—Appeal—Relations of the Two Courts—Mode of Trial—Punishments—Sanctuary—Where afforded—Price of Blood—Imprisonment for Debt—Bankrupts—Resistance to the Shah and Protection by Asylum—The Currency—Postal System—Bribery—Slavery—Laws Regulating Marriage—Rights of the Covenanted or Ahdah and of the Sekah—Part performed by the Mullah—Abject state of the Harij or Mutee Islam—Practice in Hamadan—Particular Grievances of the Mutee or Alien Subject—Rights of Foreigners determined by Treaty, ... 274

CHAPTER XIV.

Religion of the King and Ruling Races—The Athna Asherain—Review of the Rise of the Sect—Abu Beker and the three first Khalafahs—Ale and his Assassination—Moaveyah—The Dynasty of the Ammeyah—Rise of the Abasidees—Condition of the

House of Ale during the Reigns of the Khalafahs—Princes of the House of Buyah—Suljuks—Hassan Saba and the Assassins —Division of the Country—With the Ata Begs—Mogul Princes and their Toleration—The Twelve Imams proclaimed by Khodaband—Tamouridees—Rise of the House of Ismael or the Sufees —The King of the Sheahs—Supremacy of the Sect of the Athna Asherain—Distinguishing Tenet of the Sect—Doctrine as to the Mahde or the Riser—The Babees—Attempt to Assassinate the Shah—Death of the Conspirators—Ale Allahees —Curious Rites of—Sheikees and Mutasharahees—Sufees—Their Philosophical System—Relation of the Founder of the Sufee Dynasty to the Imams—Doctrinal Development of the Sect of the Twelve—Religious Literature of the Twelve—The Sheah call to Prayer—Divine Nature of Ale Claimed—Vicarious Death—The Sayeds —Superstitions of the People—The Most Holy Shrines—Celebrated Schools of the Sect of the Twelve—Principal Ceremonies —The Takeahs and the Tazeahs—Public Assemblies—Religious Orders—Mullahs—Imam Juma—Peesh Namaz—Wais—Mujtaheed—Revenues—Dervishes—Privileges of the Sayeds—Honorary Titles Conferred on Mullahs—Theological Schools—Their Support, ... 292

CHAPTER XV.

Remnants of Captive Races, or the Non-Mohammedan Sects of Persia—The Guebers—Zardosht or Zoroaster—Earliest Condition of Zoroastrianism—Number of the Guebers—Chief Tenets—Towers of Silence—Public Worship—Future Punishment—Morals—Virtues—The Jews of Persia—Number—Religious Affinities—Corruption of Religion and Language—Disreputable Pursuits—The Armenians—Number—Origin—Skeptics—Antiquity of the Armenian Race—The Ecclesiastical Rule—Introduction of Christianity to the Country—Gregory—Ecclesiastical System—Separation from the Catholic Church—Invention of Letters and Translation of the Scriptures—Orders of the Clergy —Ordination and Marriage of the Clergy—Doctrinal System—Feast and Fast Days—Marriage—Armenian Colonies—The Captives of 1603—Passage of the Aras—Settlements—Priests—Influence of Armenians—Distinguishing Features of the Race, . 311

CHAPTER XVI.

Mission Establishments in Persia—Missions in 1870—In 1884—Question as to the Direction of Missionary Effort—Problem as to the Use of the Persian Language—Prejudices of the Sects—Testimony of Figures—First Schools—Public Worship—School for Jews—Circulation of Scriptures—Influence with the Persian Government—Medical Department—The Mission in Tabriz—The Mission in Hamadan—Interest among the Jews—Organization of the Eastern and the Western Persia Missions—Bible Agencies—Statistics of all the American Missions in Persia—The Chief Obstacles to Mission Work—The Religious Liberty of Non-Mohammedans declared—Restrictions Imposed by the Archbishop—Misrepresentations of the Missionaries—Ostracism of Protestants—Persecution of Jews in Hamadan—Similar Opposition in Oroomiah—The Law of Islam as to Apostasy—No Rights Secured by Treaty—The Unrestricted Sale of the Scriptures—Publication in Persian—Fanaticism—Unsettled Faith of the People—First Representative of United States Government to the Court of Persia—American Missionaries—Their Protection—Benefits accruing to from Influence of United States Minister, 327

PERSIA:

THE LAND OF THE IMAMS.

CHAPTER I.

Routes to Persia—Constantinople—The Bosphorus—Pera—Galata—Scutari—Ancient Chalcedon—Quays—Ancient City—Antiquities—St. Sophia—Protestant Missions—Americans—Voyage to Trebizond—Black Sea—Trebizond—Antiquity—Capture by Goths—Fate of the City—Population of the Modern City—Ancient Structures—Commercial Relations of the City.

THERE are several routes through Europe and Western Asia to Persia. The most direct and available route is thought to be from Odessa by steamer to Batoum, near the southeastern extremity of the Black Sea; thence by railroad to Tiflis. From this city there is a good post road to the river Aras, the boundary between Russia and Persia. From this river, the journey to Tabriz may be made by caravan or by post-horses. There are no post wagons in Persia except on the road from Casveen to Tehran.

Travellers for Central and Eastern Persia who do

not wish to follow the tedious journey of near four hundred miles from Tabriz to Tehran, should pass by the railway from Tiflis to Baku. The latter place is situated on the western shore of the Caspian Sea, and has a commodious harbour. The passage from Baku to Anzile may be made by the mail steamers of the Caucasus and Mercury Line in from twenty-four to thirty-six hours. Anzile is the chief port of the Persian coast. There is, however, no harbour here for other than very small ships. Large boats are unable to cross the bar which lies over the outlet of the bay called Mord Aub; they therefore anchor in the roadstead. In stormy weather the landing is effected with difficulty, if at all, in small flat-bottomed row boats.

Freight and passengers are conveyed in these boats from Anzile across the Mord Aub. The passage usually takes from three to five hours. From the Mord Aub there is a row up a small creek to Pere Bazaar. A dilapidated and filthy Custom House is the only building in the place. From Pere Bazaar to the city of Rasht, there is a fair road constructed through the jungle. The distance is about six miles. Rude carts or horses may be obtained for the transportation of passengers and luggage to Rasht. From this city to Casveen, the distance is about one hundred and twenty-five miles, and the journey is made either by caravan or by post. Wheeled vehicles cannot be driven over the passes of the Elburz mountains. Caravans may be obtained in Rasht for Casveen. At

the latter city, post wagons may be hired to Tehran. The distance is about one hundred miles.

The route from Odessa to Anzile is not in all respects the best. That by way of Berlin, Warsaw, Czaritzin and Astrakan, is, in my judgment, better and quicker. At Astrakan passengers and baggage are transferred from the large steamers of the Volga to barges; these are towed over the shallow water of the delta to the roadstead called Nine Foot. Here there is another transfer to the steamers of the Caucasus and Mercury Line. These steamers run to Baku, touching at Petrovsk and Derbend. From Baku, steamers of this line run to the eastern shore of the Caspian Sea, and southward to near Astrakan. Other steamers of this company run from Baku to Anzile, as above stated.

A more circuitous route than either of the two routes described, is by way of Berlin, St. Petersburg, and Moscow to Nidjni Novgorod, and thence by steamer down the Volga River to Astrakan.

A railway is now being completed on the northern side of the Caucasus mountains to Petrovsk. When finished it will obviate the necessity of the voyage from Astrakan to Petrovsk, and will enable the traveller to Persia to avoid the Black Sea.

It is possible to go from Marseilles by steamer, direct to Batoum.

The voyage from London to Bushire, via the Isthmus of Suez and Persian Gulf is made in from four to six

weeks' time. The journey from Bushire to Tehran by caravan requires thirty-five to forty days, and should not be undertaken in the late spring or summer months.

The route from Damascus to Bagdad, and thence to Tehran may appear to be the most direct; but it is impracticable, owing to the desert, the Arabs, and the great heat to be met with in the route west of Bagdad. This city is distant from Tehran about eighteen days' journey by caravan. The only seasons of the year favourable for travel in Northern Persia are the autumn and spring months. Of the two seasons, the autumn is the more favourable. The destination of myself and party was Oroomiah, in Western Persia. We sailed from New York on the 9th of August, 1871. We went via Liverpool, London, Ostend, Vienna, Rustchuk and Varna, and arrived in Constantinople on the first of September. At that time the railway from Poti to Tiflis had not been completed. The most available route therefore for us, was from Trebizond through Eastern Turkey and Armenia.

It was necessary that we should stop at Constantinople, in order to make preparations for the journey by caravan from Trebizond. Although much has been written about Constantinople, yet some account of the city may be of interest to the reader of these pages. The chief feature of the situation of this famous city is the Bosphorus. It flows from the Black Sea to the sea of Marmora, at the rate of about three miles an

hour, and in a current fifty fathoms deep. The hills on either side are high, and are covered with the numerous and varied structures of the city. Constantinople, properly so called, forms a small part of that which is commonly known by that name.

There are three principal divisions, known as Pera, Galata and Istamboul. The two first were suburbs. The last named represents in its Turkish form the ancient Constantinople. Pera occupies a hill, and the European legations and foreign residents are, for the most part, in it. Galata is situated on a peninsula between the Bosphorus and the Golden Horn. It consists chiefly of bazaars and shops. The Golden Horn is the name of an arm of the Bosphorus, and is seven miles long; it appears as a tributary flowing into the larger channel.

Istamboul is the Turkish name of the city south of the Golden Horn, and between that strait and the Sea of Marmora. It is believed that this name is a corruption of the phrase used by the Greeks of the suburbs, *eis teen polin*, meaning to the city. It came into use during the siege of the city by the Turks.

On the eastern shore of the Bosphorus, and opposite Galata, is the suburb Scutari, occupying the heights once commanded by Chrysopolis. A short distance south of this is the site of the ancient Chalcedon. The quays along the Bosphorus in front of Pera extend to Buyukdere, a distance of nine miles.

The most ancient city constructed on the site now

occupied by Istamboul is said to have been founded by the ancient mariner Bazos in the year B.C. 656 or 657. From its founder the city received the name Byzantium. It became the capital of a kingdom, which was taken by the Romans A.D. 73. In a rebellion against Rome it sustained a siege of three years' continuance, against the armies of the Emperor Severus, and surrendered only to famine A.D. 196. In the year A.D. 323, Byzantium was taken by Constantine, and in the following year the rebuilding and enlargement under the order of the emperor began. Six or ten years later the work was completed, and the city was dedicated under the name New Rome; but the name City of Constantine given by the populace, either in praise or derision, as denoting the partiality of the emperor, survived the name formally bestowed. At the first, five of the seven hills of the peninsula were inclosed, the sixth and seventh were included later. The extreme length of the city was about three Roman miles, and the circumference nearly eleven miles.

The chief structures in the days of Constantine were the Forum, in the centre of which was a lofty column of ten pieces of porphyry on a base of marble, and one hundred and twenty feet high and thirty-three feet in circumference, and surmounted by the statue of Apollo; the Circus or Hippodrome, four hundred paces in length, and one hundred paces in breadth. Between the Hippodrome and the church of St. So-

phia was the splendid palace of the emperor. To these structures may be added baths, schools, palaces and churches. It is said that nearly every heathen temple in Asia was despoiled of its richest ornaments to embellish some structure in New Rome.

The church of St. Sophia, or Eternal Wisdom, constructed under the order of Constantine, was twice burned. It was rebuilt by the emperor Justinian. The foundations of the new and present edifice were laid A. D. 532. The structure was completed in five years, eleven months, and ten days, and cost the equivalent of at least one million pounds sterling, a sum which in those times would represent a greater value than now.

Constantinople became the capital of the Eastern Empire on the division of the Roman dominions A. D. 364, and it continued to be the seat of government of Greeks or Latins, until taken by the Turks under Mohammed II. on the second day of May, A. D. 1453, since which time it has remained a possession of the Turks, and the capital of the Ottoman Empire.

As I wanted to see as much of the city as was possible for me to see in a short time, I hired a horse and a guide. The horse had frequently been ridden in explorations of this sort. The guide turned out to be the man who served Mark Twain in a like capacity, and whose features have been exhibited to the public in a wood cut which graces the pages of

that writer's journal. I had taken but a few steps when my guide in broken English informed me that I must know him, because his name and picture were in Mark "Thwain's" book.

By giving a few francs I was permitted to wear boots in going through the Mosque into which the church of St. Sophia has been converted. I noticed on one of the splendid columns of this structure the impression of an enormous foot. On inquiring of a mullah in attendance, he said that it is the impression of the devil's foot which he made in his flight from Mohammed. In taking a long stride one foot struck the solid porphyry column and sank deep enough in the stone to leave this abiding mark.

I saw the dervishes prostrate themselves in the way from the gate to the palace, and the Sultan ride over their prostrate bodies. I saw also the walls on the west of Istamboul, the Hippodrome, the palaces of the Sultan, and the Sultan as he passed in his caïque down the Bosphorus to the mosque of St. Sophia, and I obtained the customary view of the city from the top of the tall minar.

In 1871, the population of the city now called Constantinople was nine hundred and sixty thousand.

The Bosphorus and Golden Horn are filled with shipping, conspicuous in which are ironclads and ships of war. The caïque is a craft peculiar to this region. It originated with the Genoese. It is light and frail, and next to the dug-out of a North American Indian,

is the most unreliable and uncomfortable craft that I ever got into.

There are many Europeans in Constantinople. The Americans resident here are for the most part engaged in some form of missionary work. Protestant missions have been established many years in this city, but the results are by no means satisfactory to the parties carrying on the work. They have encountered here a concentration of all the obstacles which arise from Mohammedanism on the one hand, and a corrupt church and European profligacy on the other. Therefore, evangelistic effort has been made more in the line of Christian literature and education, than of direct missionary work, though this, it should be said, is of such a nature in every place, that its results are not so readily seen as are the fruits of efforts directed to other lines of work.

American missionary effort is permanently represented by Roberts College and the American Bible House. The former is a conspicuous object a few miles from the city and west of the Bosphorus. The preparation of a Christian literature in the languages spoken in Turkey, has engaged very largely the attention of the American missionaries. The result has been a goodly number of translations in the Bulgarian, Armenian and Turkish languages. The Bible and book agency established here has been for a long time the source of supply for European and Asiatic Turkey, and for Persia.

On the night of the 9th of September we went aboard a small Turkish steamer bound for Trebizond, and which, soon after our arrival on board, steamed out of the Bosphorus. The Black Sea appears to have retained very much of the reputation acquired by it in ancient times. A writer states, that "of one thousand Turkish vessels which skim over its waters every year, five hundred are said to be wrecked as a matter of course." So large a proportion of loss indicates either a very formidable sea, or very poor seamanship. It is reasonable to suppose that the statement is an exaggeration of the facts. Our steamer sailed near the southern coast so that by day we were able to see much of the Anatolian shore. The black mountains, dark waters, and cloudy sky, gave a dreary prospect. There was but little in sky or land to impart pleasure, except it were that of identifying in the land a place of ancient fame. We could imagine our course to be that of the Argonauts, those daring sailors who made the first known voyage over these waters so long ago as twelve hundred years before the birth of Christ.

If this sea retains somewhat of the terror with which it was invested by the imagination of the ancients, some three thousand years ago, we know that no such dread filled the minds of the Goths who lived on its shores; for these adventurers sallied from the Cimmerian Bosphorus on their expeditions for war and plunder, in flat bottomed boats covered with wood or

hides in the form of the roofs of our houses, and without sail or oar, trusting to wind and wave to bear them to the opposite shore. On the morning of the 12th we awoke to find our steamer at anchor in the roadstead of Trebizond. The Romans constructed a harbour here, where the galleys were safely moored; but the work has disappeared, and ships are now left to the mercy of the sea. From the deck of our ship we had a good view of the coast and mountains beyond.

The city takes its name from the level strip of land between the sea and the mountains, which the Greeks described by the word trapezium, as we now do by the word table land, whence came the name Trebizond. The record of this city is a remarkable one. It first became known to history in the writings of Xenophon about four hundred years before Christ. He relates that it was at that time "a Greek city of large population, a colony of Sinope, but lying in the territory of the Colchians." The founding of the city must have taken place a long time before the expedition of the Ten Thousand. Very little is recorded of the place or known of it subsequent to this note of Xenophon, during a period of seven hundred years. In the third century A. D., it fell a rich prize to the Goths. The officers of the army and the people of the city, feeling secure in the intrenchments and defences, were occupied with feasting and revelry in the night, when the Goths, filling the trenches, scaled the walls

and took possession of the treasures and refugees gathered here.

Trebizond was a possession of the Eastern Empire, until, on the capture of Constantinople by the Latins, Alexis, a pretender to the Byzantine throne, established his court here. The Comnenian princes ruled from that period A. D. 1204, until the capture of the city and the extinction of that dynasty by Mohammed the second, A. D. 1461; since which time it has belonged to the Turkish dominions. The foreign residents of Trebizond were two or three consuls and a few merchants. The Americans have been represented here by missionaries of the American Board only. None of these were now permanent residents in the place. Missionary operations were begun in 1834–5, by Messrs. Johnson, Jackson and Bliss. In 1871 there were twelve native families identified with the Protestant mission; the only one in the city and in charge of the missionaries resident in Erzeroum. Among the interesting objects of the town are many ruined structures of Byzantine architecture; Greek churches; the tomb of Solomon, King of Georgia; old walls of the Byzantine citadel; tombs of Mohammedans and Christians, and the church of St. Sophia.

Trebizond is the chief port of the Black Sea for Eastern Turkey, and until the opening of the railroad from Poti to Tiflis, it was the principal port whence goods were conveyed to Persia. The bazaars are ruined and filthy; the streets are narrow and filled with rubbish. The city has a population of fifty or

sixty thousand souls, comprising three thousand houses of Armenians, five hundred Georgian families; Papal Armenians, one hundred and twenty houses; twelve Protestant, and eighteen thousand Mohammedan houses.

CHAPTER II.

Coast of the Black Sea—Roads and Distances—Customs of Travel—Cajavahs—Taktravan—Chavidars—Manner of Loading a Caravan—Road to Gumish Khanah—First Manzil—Tent Life—A Night Encampment—Bulut Dah or Village of the Clouds—Mountain Pass—Gumish Khanah—Beyburt—The Euphrates Valley, or Kara Su—Illijah—Erzeroum—Antiquities—The Plain—Climate—Present Condition of the City—Armenian Establishment—American Missionaries—Hassan Kalah—Boundary of Armenia and Kurdistan—Eastern Branch of the Euphrates—Hoshean—Ararat—Paskek—Kara Kallesia the Black Church—Troglodytes—Utch Kallesia—The Stage to Kizil Diza—Yezdees—Principal Tenets—Rites—Boundary between Turkey and Persia—The Land of the Shah—Descent to the Plain of Khoy—Pä Baba—Pass to the Plain of Salmas—Plain of Salmas—Missions of the Plain—Pass to Gavalan—The Plain of Oroomiah Sea or Lake—The Shahe Sea—The Shores of the Sea—Gavalan—Mission Premises and Early Enterprise—Ride to Oroomiah—Approach to the City—Death of Mr. Cochran.

THE southern coast of the Black Sea is a range of lofty mountains. The mountains, which are within one hundred miles of the sea, are more precipitous than those of the interior country. The most difficult passes between Trebizond and Persia are in the coast ranges. At this time the military road from the sea to Erzeroum had been completed; but it had been washed away, in many places, by mountain torrents. We could not trust to conveyance by wagon in the uncertain

state of the road, and therefore engaged a Persian caravan of horses to transport ourselves and baggage to Oroomiah, a distance of five hundred and fifty miles by way of the Khoy plain. The new road obviated the necessity of our having the experience of the travellers who in former years crossed these mountains by the old route. Instead of the narrow path along ledges of rock projecting from the precipitous sides of deep chasms, we followed a well-graded and broad pike.

Our arrangements for the land journey were completed in Trebizond. I here took my first lessons in true Oriental ways, and in the requirements and dialect of travel by caravan. I learned that sahib means Mr. or master, and is invariably used by natives of this country in addressing Europeans, who are also called Frangees; the Frank or Frenchman having been taken at first as the representative of all Europeans. The term has come down from the time of the Crusades. A chavidar, I was told, is a man who drives horses, and a katirchee is one who drives mules. I learned also that any place in which we might lodge for the night is called a manzil, and the station-house is named a khanah.

The cajavahs and taktravan are substitutes for wheeled vehicles, to be used when there are no wagon roads, and no wagons. The former name is given to two light frames with box bottom, which are suspended one on either side of a horse or other beast

of burden. The cajavah is more available than the taktravan, and safer in most places. The sides have to be equally balanced. So if the occupant of one side is of less weight than the person in the other side, the difference is adjusted by the addition of a stone or some part of the luggage. The top is provided with hoops over which canvas is fastened, thus affording a protection from sunlight and rain.

The taktravan may be described as a long box set in the centre of two parallel poles. The ends of these poles, which project beyond the ends of the box, serve as shafts. In them a horse is hitched; the head of the rear horse being tied to the box. These conveyances are usually made of wood, and of water-tight top and sides. They are often constructed at considerable expense; and by upholstering the interior may be made very warm; they are provided with doors and windows. This vehicle is suspended by rings to hooks attached to the pack-saddles.

Our chavidars had agreed to start on the morning of the 14th, but at that time they struck for higher wages, and the day was lost in negotiations. When the terms had been readjusted, the men came with ropes to prepare the loads. They carefully lifted every box to ascertain the weight of each; these having been mated according to weight, they were wound about with ropes in a way best known to chavidars. If any of the loads weighed more than two hundred and fifty pounds, it was said to be too

heavy and must be repacked, or extra freight must be paid.[1] At midnight we were awakened by these men and informed that they were ready to start. They were told to get their horses ready. It was broad day, however, before they began to put the loads upon the horses. They now began to quarrel with one another as to who should have the lightest loads. There was a battle of words. The controversy seemed to be settled by the man of the most assurance, and most fluent tongue.

The horses were now led out. These were called yäboos, a very significant term, denoting an inferior animal, and equivalent to the English word plug. The blooded and best horses are called by Persians asp, and the former name is never used of the best animals. On the neck of every horse was a belt of beads, bells, and tassels. Every belt had no less than three bells. There were forty horses in the caravan, and no less than one hundred and twenty cow bells. The bells are much prized by the natives, and are useful to the chavidar, as they enable him to know when any one of the horses leaves the caravan by the way, and in the night. The bells put upon camels are very large, and their sound may be heard a long distance. Sometimes names and mottoes are engraved on the bells.

Every one of the horses carried a pack-saddle

[1] The legal load is forty botmans, or about two hundred and seventy pounds.

shaped like a peaked roof. It is made of coarse canvas cloth or felt, and is stuffed with straw. A horse was led to each load. The mated boxes were lifted by three or four men, over the hips of the horse, and suspended by the ropes connecting them over the saddle. The ropes were then wound over the boxes and beneath the horse and made tight. The horses being once loaded, travel continuously, and there is no voluntary halt until the stage of the day has been completed. The process of unloading is short and easy; the noose in the ropes serves as a pulley, and the boxes are lowered or dumped, as the temper of the chavidar may be.

The taktravan was taken up by four men, one being at the end of each pole; the rings on the poles were then slipped over the hooks of the harness on the pack saddle of both forward and rear horse. As the lady who rode in this conveyance entered the door, the taktravan rocked like a ship at sea. The covered baskets in place of cajavahs were swung over the saddle in the same manner as the boxes, and in each basket was placed a child. A native Persian seated between the baskets drove and guided the horse. The other members of our party now mounted the saddle horses; the pack animals now fell in line one after another, followed by chavidars on foot. A native walked by the side of the taktravan to keep it steady, and the whole caravan moved off with a deafening and discordant jingle of bells, and shouts of the chavidars.

We took the road to Gumish Khanah, or house of silver. The road followed the tortuous valley of a small river. Before us there appeared a broad panorama of mountain peaks and gorges. The former seemed to rise higher as we ascended. A turn in the way often enabled us to see our road many miles beyond, and many hundred feet above us, as a thread and coil on the mountain side.

Near sunset we halted at the inn called Jarvislik. Here we had our first sight of a Turkish khanah. This building was two stories high; the ceilings were low. The lower story was used as a stable. The upper part was divided into two or three small rooms. The floors were of earth; the ceiling consisted of round timbers overlaid with reeds. The walls were covered with a coarse brown plaster of mud. A hole in the wall served as a window, through which just enough light entered the room to reveal the situation, and to deepen the sense of dreariness. The khanah belongs to the government. An old Turk serves as keeper, and receives a small present from the travellers who may lodge in the inn. But he provides neither bed nor food. This khanah seemed to be a very dreary place, but it was found to be first class in comparison with inns which are to be seen further on in the journey. In the regions where timber is abundant the dwellings are largely of wood and stone. In the interior they are for the most part under ground. In the latter case the presence of a village is apparent from stacks

of pahin or tezek,[1] which are the first objects seen, as minarets and church spires are in other countries.

Our party preferred tents to the khanah. The tents, therefore, were set up far enough away from the inn and village to insure quiet and freedom from annoyance. Now began the new experience of tent life. Mats were put down, bedsteads set up, bedding unpacked, dishes and provisions were brought in, and house-keeping begun in the certain knowledge that this process of unpacking must be repeated every night during the continuance of the journey. The darkness of a cloudy night made denser by the shadow of high mountains gathered about us in the hush and silence of a mountain glen. But the quiet was soon broken. Suddenly the cries of men in distress came from the village. The speech was an unknown tongue, but the tones were those of fear, anger and pain. I knew that the cook had some knowledge of English, and of the Persian Turkish. Calling him, therefore, he said: "Chavidars very bad mens; I think the mens of the caravansary drives them away." So he interpreted. One man shouted, "Don't kill me!" Another cried, "You have killed him." Then followed thuds, and an interval of silence, to be succeeded by yells. A brief council was held, and a messenger sent to command peace and to report. I did not wait for the return of the messenger before going to sleep.

The morning revealed the fact that the disturbance

[1] A preparation of fuel from the deposit of the stables.

of the night arose from the attempt of the chavidars to settle the questions of their partnership. The rain fell in torrents during the night and morning. At dawn we packed up beds, bedding, bedsteads, dishes and provisions, and struck tent in the thickest of the storm. We began the second day's stage quite initiated in the ways of chavidars and the realities of Oriental life in its most common, practical form. So night and morning for more than thirty days, in packing and unpacking, and weary plodding over a stage of fifteen to twenty miles, we repeated the experiences of the first day, and I need not repeat them in these pages. Near nightfall of the second day we reached the inn Bulut Dāh, or village of the clouds. The altitude, however, was no more than three thousand six hundred feet above the sea. The pertinency of the name arises more from the concentration of clouds here than from the height of the situation.

Leaving this halting place of the clouds on Monday, the ascent soon became difficult. At 8.25 A.M., we gained an elevation of four thousand two hundred feet, and a temperature of 59° Fahrenheit. We crossed the summit of the pass at 11 o'clock A.M., and at an elevation of six thousand feet above the sea. At this point the thermometer registered 60° in the sun. This was the highest point in the pass of the first range of mountains.

On the evening of the 19th, we set up our tents near the village of Gumish Khanah. It is so named

on account of the silver mines in the vicinity. The town contains four or five thousand people, and owes its importance to the mines of silver. These were once thought worthy of a controversy between the Roman emperor and Khosroes, King of Persia. The yield of silver ore is now less than it was in former times. Passing several stages and unimportant villages, we came to Beyburt on the ninth day of travel from Trebizond. This town is reported to contain from twenty-five to thirty thousand people. It is situated in a valley of a tributary of the Tcho Rā River. It was now Friday, the Sabbath of Mohammedans. The markets, however, were open as they usually are, during some part of the day. The people of the large cities do not usually work on Friday. The only religious service is in the morning at the mosque. After this the time is spent in recreation.

The large cities of these regions contain many fairly constructed houses. The villages are composed of hovels. The people of the former have a better appearance than the inhabitants of the country and villages. The costume of these Turks differs in a few particulars only from the dress of Persians. The red fez is rarely worn in the rural districts. The ordinary costume is a high sheep skin hat without brim; a loose gown reaching to the ankles, and sandals or loose shoes. The dress of the women is essentially the same as that of Persian Mohammedans.

On the 23d, we crossed the highest pass between

Trebizond and Erzeroum; the altitude is seven thousand six hundred feet. At this elevation, in the sun, the thermometer registered 85° F. The adjacent peaks attained to a height of some fifteen hundred feet more. On the south, there was an extended view of the valley of the Kara Su, a branch of the Euphrates, and to the eastward in dim outline, the city of Erzeroum, distant some two to three days' journey by caravan. Our manzil for the night was within nine hours of Illijah. This place we reached in one day and a half. It is situated on the plain of Erzeroum, and is now famous for its hot springs. It is noted in history for the great battle fought in this vicinity by the armies of Pompey and of Mithridates, in which the latter was defeated. We entered the city on the 26th. Erzeroum is said by some writers to occupy the site of Theodosiopolis, which was built A. D. 415. But the true position of that city is believed to have been some thirty miles east of this place. The name Erzeroum is derived from the terms Arz, meaning a line or boundary, and Roum, the name of Rome. It denoted the country of Rome. A late writer says that the name first figures in the triple division of the Suljuks. It should be said, however, that the name occurs in history before the time of the Suljuks. There was an Arzrumes in the south, and an Erzeroum in Mesopotamian Armenia.

A Persian historian relates that the country of Roum comprehended about sixty cities, and lay between Armenia, Georgia, Syria, and the sea of Roum.

In the reign of the Suljuks the revenue of the district was ninety-seven thousand five hundred tomans.

The antiquities of this city are fragments of the old walls, baths, and the gateway of two minarets, called Thufta Minar. The old wall was now being removed to make room for new buildings. Some of the mosques are supposed to have been constructed in the twelfth and sixteenth centuries. The altitude of the plain where the city stands is about six thousand feet above the level of the sea, and the latitude of the place is near the 40th parallel. The temperature of the winters may therefore be conjectured. The heat of summer is intense.

Erzeroum is the capital of the Pashalik, and has a population of about sixty thousand souls, Turks and Armenians. The city has often suffered from earthquakes. Some of the houses are, therefore, constructed with a view to resist the shocks. A bishop of the Armenian Church resides in Erzeroum. The schools are the principal features of his establishment. The nunnery furnished a school for Armenian girls. The school for boys was divided into three departments. The principal studies of the highest department were rhetoric, mathematics, and the French language. A new building had been constructed for the nunnery. The girls attending were mostly day scholars, and few or none appeared to be above fifteen years of age.

The only Americans in this city are missionaries of the American Board. The mission was begun here in

1840 by Mr. Jackson. In the early years of this effort, much opposition was excited by the Armenian bishop. Imprisonment, fines and flogging were the penalty for professing or inclining to Protestantism. After thirty years the visible results of the mission are a church and two schools in the city, and several congregations and schools in the country. Messrs. Parmelee, Cole and Pierce, with their wives, and Miss Van Duzee, were now in charge of this work, and had for the field of their mission the people of Northeastern Turkey, and a territory extending to Georgia and the border of Persia.

On the 29th of September we resumed the journey eastward, having been, according to Eastern custom, "poured out on the way" by the kind friends of Erzeroum. The caravan of loads had preceded us, but we reserved the tents in case of need. The chavidars did not halt at the village where it was intended we should make our manzil. We therefore hastened forward, but night coming on, we pitched our tents by the roadside, a long distance from any village. In the morning at 7.30, the thermometer registered 40° F. We passed the plain of Hassan Kalah. The old citadel and wall of the town of that name are conspicuous objects. There are here hot springs and baths, and near by a branch of the Aras River. We set up our tents for the night in the village of Bulekok. On the 2d of October, at six o'clock in the morning, the temperature was 39° F., and ice had formed during

the night. At Bikoyah, the next manzil, the report was circulated that a caravan of Persian merchants had been robbed on the previous day near the next station, and the merchants while defending their property had been killed. Robbery is frequent on all this route, and especially in the regions east of Erzeroum. It is commonly believed that life will not be taken by the banditti if no resistance is offered. Every traveller is here suspicious of armed men and horsemen. The mails are often robbed, both here and in Persia. Several years subsequent to this time, I received a letter which had been picked up where the letters had been thrown down by the robbers. A gentleman of my acquaintance who had sent by mail a valuable gold watch to Constantinople for repair was not so fortunate.

A caravan is usually attacked, if at all, in the night, or in the early hours of morning, when the men are overcome with sleep. A dash is made by the thieves, and one or more loads turned off the way. The entire caravan would be more than most banditti could dispose of, as they go about in small companies. They are content, in most cases, to get off with two or three loads of merchandise. Yet the Baktearee and the Kurds have been known to capture whole caravans. If it is known or thought that persons in a caravan have large sums of money they are most likely to be attacked. At all times the laggards run great risk of being killed or robbed.

During this night, and for the first time, we had a

guard. The village near which a caravan rests is held responsible for any loss by thieving which the caravan may suffer. When any danger is apprehended, it is customary to require a patrol of the kathoda of the village. The people of the village are very ready to serve for a few piasters. It is the custom, that these men who act as patrol should shout a great deal in the course of the night, for the purpose of giving notice to the thieves that there is a guard provided, and that it may be known that the watchmen are not asleep. In most cases, however, it is very quiet before morning, and I have often been awakened by the snoring of the guard. Two or three of them will go off to sleep, having arranged to serve in turn, and one is left on duty; he soon falls to sleep and so the whole posse rest until morning, or until called to their post again by some one in the caravan. As we marched in the day, we had no fear of molestation except at night.

On the following day we crossed the boundary of Armenia and Kurdistan. The highest pass was crossed at mid-day; it had an elevation of about seven thousand feet above the sea level. The highest point of the mountain must be about fifteen hundred feet higher than the pass. The sides of the mountains were under cultivation quite to the summit of the pass. We were now crossing the range of mountains which lie between the tributaries of the Aras on the north, and the eastern branch of the Euphrates, called

Murad Tchai, on the south and east. The whole region between Erzeroum and the plain of Khoy is mountainous and high. Our station for the night was called Takah, and has an altitude of about five thousand feet. On the east of this village we crossed a pass at an altitude of seven thousand six hundred feet. On reaching the plain on the east of this pass, Mount Ararat appeared in view for the first time, and to the northeast, one hundred and twenty miles distant. The cone-like peak was covered with snow, the only snow now visible. No part of the mountain was seen below the snow line owing to other mountains in the way.

After riding about six miles on the plain, passing the village of Mullah Suliman on our left, we made our manzil at the village of Hoshean. The inhabitants were Mohammedans and Armenians. They brought bread, fruit, and horses to sell. The plain, though fertile, is poorly and partially cultivated. It is five thousand three hundred feet above the sea. At this elevation, and at six o'clock in the morning, the thermometer registered 40° F. We were repaid for an early morning ride by seeing Ararat at sunrise. The summit of the mountain is computed to be at least seventeen thousand two hundred and sixty feet above the level of the sea. It has been thought also to exceed this estimate. Ararat must be five or six thousand feet higher than any other mountain in this region, yet the mountains about it are so elevated that the observer loses some-

what of the impression of height and magnitude. We passed the village of Paskek, noted for its Kurdish robbers, and, after a ride of seven hours, encamped near the cluster of hovels called Kara Kallesia, situated near the Doshle Tchai or Stone River. The name Kara Kallesia means black church. It is so called on account of the dark appearance of the stone of which the ancient Armenian church in this place is constructed. Tradition has it that this church was founded by the apostle Thaddeus.

Four considerable rivers meet in the plain near Kara Kallesia. In the early morning we crossed the Doshle Tchai, and following the valley of the Murad Tchai, pitched our tents near the village which bears the name of the former stream. Most part of the villages in this region consist of underground dwellings. The people appear to be worthy successors of the troglodytes of the time of Xenophon.

In the next stage our route passed the ancient monastery of Utch Kallesia, or the three churches. The village in which the church stands is a collection of miserable huts occupied by Armenians. The building is a large and solid structure of smooth dressed stone. Armenians claim that the edifice was constructed fifteen hundred years ago. It is in a good state. The floor is of stone. The form is that of the cross. A dome of stone rests upon heavy stone pillars. We read that Gregory the Illuminator baptized near this place one hundred and twenty-four thousand

Armenians. It is also asserted, with much assurance, that Gregory founded this monastery. Although the Armenians practise immersion, yet the pictures on the walls of this church represent the baptism of Christ to have been by pouring. Many handkerchiefs were hung about the altar. They are votive offerings of the credulous, and are designed for the service of the church. There appears to be a great mania in Armenian churches for handkerchiefs. I suppose it to have come from the tradition given by many writers, and current among Armenians, that Christ took a handkerchief, and, spreading it upon his own face, caused his own features to be impressed upon it, and sent it to Abgarus, the king of Armenia, who was thereby cured of his malady, and became a Christian. Handkerchiefs with the likeness of Christ upon them are common in the churches, and among the common people there is prevalent a superstitious reverence for handkerchiefs which have been consecrated.

We were conducted by a priest to a room where we were shown the tomb of John the Baptist. It is said that half his body lies here under a stone which is covered with a silk cloth. We were shown also many hands made of brass. These were placed on the altar. The brass hands were said to be substitutes for the gold ones, which were once in this place, and which had been either stolen or put to a secular use.

Leaving Utch Kallesia, we rode to Deadeen. This

in former years was an important town, but is now a filthy, miserable place, six thousand feet above the level of the sea. From Deadeen we passed over a rugged region in the vicinity of Ararat. The plains and mountains were covered with masses of black rock, and Ararat was plainly seen on the north of our road, and about fifty miles distant. About one-third of the height appeared to be covered with snow. We camped for the night at Kizil Diza, a small village of hovels inhabitated by Yezdees or Devil worshippers.

There have been many different opinions entertained concerning the origin of the Yezdees. They appear to be a religious sect whose origin is not disclosed by any record. Until 1847 they were supposed by the Turkish authorities to be non-Mohammedan, and were therefore exempt from the military conscription. Subsequent to this date, they were held to be Mohammedan, and so subject to the conscription as are the Druses and Anseyare. But they could not become regular soldiers without violating the laws regulating some of their religious ceremonies. The bath which every Turkish soldier is required to take every week, is pollution to the Yezdees, because they are defiled by contact with other sects. The blue color of the Turkish uniform is prohibited by their religious law. There are also certain articles of food of the Turkish soldiers, which the Yezdees religiously reject. They speak the Kurdish language, and are found in several places of Kurdistan.

The people of this sect have been greatly oppressed. Their children were lawful objects of sale for debt, and Yezdees have been put to death. A firman was secured for them from the Sultan by Layard. It forbade the sale of their children as slaves, granted religious liberty, placing them on an equal footing with other sects, and relieved them from such military regulations as were incompatible with their religious duties. They have priests and dervishes who wear red and black turbans, and dark-coloured dresses, sometimes putting on white robes. The brazen peacock is a testimonial of their mission.

The principal tenets of the sect are,—that Christ will come to govern the world, and will be succeeded by the Mahde; that there is a purgatory and Mohammedans will be punished eternally. Proselytes are not received, and circumcision is optional. Children are baptized in consecrated water, and they observe a fast of forty days in the spring time. The fast may be observed by proxy, and one meal in twenty-four hours is lawful in the fast. Monogamy and polygamy are both permitted. The khalafate is by inheritance, as is the priesthood also. Priests must marry, if at all, in the family of a priest. In the burial service there is a preliminary washing, and the face of the dead is placed toward the north star, instead of toward Mekkah as in the burial of Mohammedans. They do not worship fire, but pass the hands through the fire in some acts of worship. In prayer, their prostrations are

made toward the north star. They are believed to recognize a good and an evil spirit, or principal. It has been said that they worship the sun. Forbes says that they worship the rising sun as an emblem of Christ; but to this it is answered that this profession was made by Yezdees to please a Christian foreigner. It is said that the Yezdee at sunrise turns his face to the East, and kisses the first rays of sunlight, and that one of this sect will not spit in the fire.

The cock is chosen as an emblem, because that fowl is the harbinger of day. He is called Malake Täoos, the king or angel of light. The name of this sect is said to have come from Azed. There is a tradition that this people are remnants of a colony from the north of Syria. The Yezdees have been called Devil worshippers by the natives of Persia and Turkey under the impression that they worship Satan. Kizil Diza is the seat of the Turkish quarantine for the Persian border. The stage from this place passes the high mountain ranges which form the boundary between Turkey and Persia. The country presents a succession of mountains and plains destitute of verdure, and for the most part untilled.

This border land has for a long time been disputed ground between the Sultan and the Shah, and the convenient place for reprisals. The Turkish Kurds frequently make raids upon the Persian villages on the eastern side of the mountains. These expeditions for plunder receive little or no attention from the Turkish

authorities, and the Persians are obliged to find redress by retaliation. The boundary as now settled was fixed by commissioners appointed by Great Britain and Russia at the request of the Sultan and the King of Persia. By a treaty signed in June, 1847, the boundaries were defined. In 1848 a new commission was raised to make a survey of the boundary. They began at Bagdad, passed through Kurdistan to Ararat, and completed their work September 16th, 1852. The determination of the border has not prevented the depredations of the Kurds. The border towns are frequently alarmed by the predatory bands of men like Sheik Abdallăh, Beder Khan Bey, Nurullah, Khan Abdallah, and Khan Mohammad. The passage of the border reminded us that we had now entered the land of the Shah; but there was no marked feature of the country that could possibly suggest the fact. It was not until some days later that the change became apparent. The people in the vicinity of the border on either side are Turks and Kurds. One of the first villages, through which we passed after crossing the boundary, was suffering from cholera. The disease had prevailed during the summer in quite all Persia. It is estimated that two thousand people died in the course of three months, in the plains of Khoy and Oroomiah.

It was the practice of Persians to treat the cholera by applications of cold water. It is said that water was poured on the patient until the last moment. But this treatment is, I think, quite out of use in these

times. When a person is attacked with the malady, there is little or no hope entertained of recovery, and therefore but little is done. It is said that Mohammedans trust to fate, but in case of the prevalence of cholera, the well people trust more to flight. The passes near the border are guarded by cavalry who levy on every load of merchandise a tax of a few shahees for their own benefit. On the 12th of October we descended to the plain of Khoy. The pass has an elevation of six thousand five hundred feet above the sea. The descent to the east is rough and tedious, and required five hours to reach the village of Para, two thousand feet below the summit of the pass. The rills of water and fertile gardens of the plain furnished a pleasing contrast to the barren regions over which we had come. The houses of the villages were much better than anything we had seen in Eastern Turkey, poor as these may be. The water courses are here planted with willow and poplar trees, and the gardens yield apricots, walnuts, apples, grapes, melons, and other fruits.

We left the city of Khoy some distance from us, to the east and north, and pitched our tents near the village, called Pä Bäba, or the Foot of the Father. Our route now lay to the south, and crossed a succession of plains and mountain ridges. The latter are spurs of the principal range which we passed a few days since. On the 15th we ascended the ridge which separates the plains of Khoy and Salmas. From the top of this pass we saw, for the first time, the Dareâtche Shahe,

as Lake Oroomiah is called by Persians. The bright sunlight from a cloudless sky was reflected from the waters of this sea as from a mirror. The name by which this body of water is commonly known to many Europeans and Americans is entirely erroneous, for it is not properly termed a lake since the waters are salt, and the name Oroomiah is not applied to it by Persians except as they adopt the term used by foreigners.

Descending the pass to the south, we crossed the plain of Salmas. This plain is the valley of a small stream which flows from the mountains of Kurdistan to the Shahee Sea. The greatest width of the valley is ten to twelve miles, and the length about twenty miles. The eastern extremity contiguous to the sea is a morass. The old city of Salmas is near the head of the valley. The higher part of the valley is fertile and extensively cultivated. Mohammedans, Armenians, and Nestorians inhabit the villages and till the soil. Delamon is the largest town in the valley. Roman Catholics have for a long time sustained a mission in this plain. Their efforts have been with Armenians and Nestorians. The American missionaries living in Oroomiah are represented here by Nestorian teachers and preachers, and there are a few converts and congregations among the Nestorians. In former years some of the missionaries have temporarily resided here. On the morning of the 16th we ascended the pass which separates the plains of Salmas and Gavalan. The pathway crosses a mountain spur. The eastern

end of this ridge terminates at the sea shore. A large rock, which seems to have been broken from the main land, stands in the water a short distance from the rocky point. This rock is said to have been once connected with the shore by a bridge. It is a tradition that in times of persecution, Christians were thrown from the rock into the sea by the Mohammedans.

From the top of the pass quite all the sea and plain of Oroomiah are visible, and surrounded by high mountains. On the west the Karduchian, on the north, the ill-defined spurs which centre in the Kara Dâg. On the east, the Sahund which has an altitude of near eleven thousand feet above the surface of the ocean. The Sahund and spurs of the Karduchian range appear to unite on the south of the lake.

The small plain on the south of the pass takes its name from a village located near the principal pass of the mountain. It is not separated, however, from the low lands which lie on the western shore, except in a small part, contiguous to the mountains. The indentures formed by the small valleys between the mountain spurs, give a convenient division to the whole stretch of land on the lake shore. The belt of land between the lake and the main range of mountains on the west, called Tergawar and Garwar, varies from fifteen to twenty-five miles in width. It has been estimated to be from four thousand to four thousand seven hundred feet above the ocean. Through this belt of land, three rivers flow from the mountains on the west,

to the lake; they are the Nazloo, the Shakir and the Barandooz. Each river gives its name to the small tract of land through which it flows. Much of this tract is barren. That part only is tilled which can be supplied with water from these rivers, or their tributaries. The plains called Meanjub, Sulduz, and Souj Bolok are south of Oroomiah. The city of Maragha is nearly opposite the city of Oroomiah and on the western shore. It is famous as the capital of the Moguls under Huluku Khan. The Shahee Sea is about ninety miles long, and from twenty to thirty miles wide. The waters resemble those of the Dead Sea, and do not support animal life. The marshy borders of the sea are filled with reeds and grass, and are the resort of water fowl, among which the flamingo is sometimes found. On one of the many islands the Mogul prince is said to have deposited his treasures.

In the summer season, the marshes, filled with saline matter, emit an odour which may be likened to that which comes from a soap factory. It fills the plain, and is driven by the winds far up on the mountains. The white incrustation of salt which lies upon the beach, resembles in the distance the foam of the sea. As we descended the pass to the plain of Gavalan, we were met by Mr. Coan, who had come on from Oroomiah with horses and wagons to escort our party to that city. Leaving the main route, and riding for some fifteen minutes time, we came to the village of Gavalan, and dismounted at the gate of the house

owned by the Mission. The premises consist of a dwelling-house of three or four rooms, located in the centre of a small tract of land which is surrounded by a high wall. The place is unoccupied, as the missionaries do not reside here. In the early days of the Mission to the Nestorians, Mr. Stocking obtained a firman from the Shah, authorizing the establishment of an agricultural or manual labor school at this place and granting certain privileges for this purpose.

There were two fatal obstacles in the way, and preventing the success of the undertaking; these were the lack of water on the surface of the ground, and the lack of funds with which to get the water from beneath the ground. An effort was made to introduce the American cotton, but the enterprise was not carried forward to any permanent and important results. All such undertakings are so far in advance of the habits, wants, and tastes of the people that they can be made successful in a large measure, only by the outlay of large sums of money, or by the most favourable conditions in location.

On the morning of the 18th, we set out for our last manzil, Oroomiah, said to be about thirty miles distant. The ladies and children rode in the wagon, the gentlemen on horseback. The road was no more than the usual caravan track; but the level plain presented no serious obstacles, and a few bridges had been constructed with a width sufficient to permit the passage of wheels. As we approached the city, we were met by

Dr. Van Norden, Mr. Labaree, and several natives of the country. As is customary in Persia the pace of the horses was quickened as we came near the city. The road being now more firmly beaten in the vicinity of the city there was a rapid movement. The men on horseback rode at a gallop, which was quickened to a run as we entered the Seir gate. Filing through a narrow street we were soon searching our way through the, to us, intricate courts of the premises of the American Mission. In the course of a few days we had unpacked our boxes of household goods, and, as one of the first acts in our new life, sat down with Abraham and John for the study of the Azarbijan-Turkish language.

Within a fortnight after our arrival, the Mission suffered a great loss in the death of Mr. Cochran. He had accompanied our party from Constantinople, and was ill of fever during the last few days of the journey, although able to ride. He had been connected with the Mission to the Nestorians during a period of near twenty-five years. The burial was made in the little graveyard just without the gate of the village of Seir, on the mountain of that name. From this place there is an extended prospect of the villages and city, and of the plain and lake, to the Sahund mountains on the east. In this village was located the seminary for young men, which, during several years, had been in charge of Mr. Cochran.

CHAPTER III.

Oroomiah—Population and Races—Location of the Missions—Environs—Climate, etc.—Productions of the Plain—Government of the District—Ardashir Khan—American Missionaries—Summary of the History of the Nestorians—Patriarchate of Mosul and Mar Elias—Of the Mar Shimoons—The Chaldean Nestorians—Distinguishing Tenets—Present Condition and Chief Characteristics—Effect of Missionary Effort—Statistics of the Mission in the Thirty-fourth year—Number of Nestorians—Ecclesiastical Organizations—Condition of Persia with reference to Missions in 1871—Language used—Schools—Press—Statistics—Stations and Out-stations—Method of Control.

OROOMIAH is the largest town on the plain of that name. It is believed to occupy the site of a very ancient city, which Persian writers say was constructed by the fire worshippers and the Magi. They record that the fire altars were numerous in this province, and that owing to this fact, it received the name which it now retains, Azarbijan, or the Land of Fire. Some writers have it that Zoroaster was born here, but others say that Rā or Rhages was the place of his birth.

The circumference of the wall of Oroomiah is stated to be twelve thousand paces. The wall is of mud and sun-dried brick, and the gates are of wood. The streets are narrow and filthy. The open spaces and deserted portions are filled with rubbish, and mud holes, and

small ponds of stagnant water. A portion of the bazaar is in fair condition. The importance of the town is due to its being the seat of the government for the district. The population is conjectured to be about twenty thousand souls. The Jewish households paying taxes are two hundred, or about one thousand souls. The Nestorians in the city number about one thousand souls, and the Armenians five hundred. The balance of the people are Mohammedans, and chiefly Afshar Turks. The Afshars are a Tartar, or Turkish tribe, which has been settled for a long time in this province. The Nestorians live in the western part, and the Armenians and Jews are more in the centre. The part in which the Nestorians live is known as Mot Miriam. It is so-called from the church of Mary, a very old and rude structure. There are but few Armenians in the city; but a considerable number of this people inhabit villages of the plain.

The buildings occupied by the American missionaries are near the church of Mary, and in the quarter occupied by Nestorians. The church and nunnery of the Roman Catholics are near the dwellings of the Armenians. The environs of Oroomiah are fertile gardens, which, however, indicate that the cultivation of former years was greater than now. The ditch around the city is the receptacle of filth in many places, and contains many pools of stagnant water. Two brick towers stand in a ploughed field a short distance from the walls on the south side of the town. Kufe characters

remaining here and there, and the general resemblance to other structures in other places, may reasonably be thought to determine the period of their construction.

The climate of the plain is characterized by cold in winter, and great heat in summer, and by malaria. It is one of the most unhealthful regions of Persia; but the unhealthfulness is attributed to the great amount of irrigation, and the attendant overflow of low lands. The mortality, however, among foreigners resident here, has been much less during a few years past than at an earlier period. The difference is due, doubtless, to the improved condition of the dwellings occupied, the mode of life, and the better knowledge of the conditions to health. The winters are colder, and more snow falls than the latitude would lead one to expect. During a good part of the winter of 1871–2 there was not less than three feet of snow on the plain. The altitude of the situation may explain the fact. The principal productions of the plain are wheat, barley and fruits. The Russian provinces on the north have been, of late years, a good market, whither much of the wheat has been conveyed. It is said that the great demand for wheat and its exportation to Russia was one cause of the late famine in Western Persia.

At this time the government of the districts of Khoy and Oroomiah was with the Sujou al Doulat. He received appointment from the Shah, but was nominally subject to the heir apparent, the governor of the province of Azarbijan. The Sujou al Doulat resided

at Khoy, leaving the affairs of Oroomiah with his son Ardashir Khan. The word Sujou means strong and courageous, and the whole title means the courageous and strong one of the kingdom. The term seems to be intended to indicate the chief traits of the man's character, and most prominent feature of his looks and bearing. These qualities, however, were not so conspicuous in the son, the governor of Oroomiah. My first visit to the young prince did not leave on my mind a pleasant impression of his natural abilities and qualities, although he was duly courteous. He received us in a garden just without the Seir gate, in a summer house. In stature, features, and complexion he is a typical representative of his race. He wore a cashmere gown, the border of which was trimmed with fur; a black hat of lambskin or Astrakan, and without brim; pants of black broad cloth, and white cotton socks. The room was furnished with Persian rugs, and chairs. The entertainment consisted of a quiet conversation conducted by Mr. Labaree and the prince in the Turkish tongue. The kalyon was passed around twice, and the tea twice, after the most approved custom of Persia, in tiny cups. The prince is kindly disposed to foreigners but much addicted to some vices. Several years subsequent to this time, the Sujou al Doulet became an object of suspicion to the Shah. He was removed from office, and finally ordered to Tehran, and died on the way from Tabriz to the capital. Ardashir Khan was ordered with his regiment

to Southern Persia. The American missionaries were the only citizens of the United States in Oroomiah at the time of my arrival there, and the only foreigners in the place, except the French Papists. This will be reason sufficient for my mention of them only as foreigners. The buildings occupied by the missionaries since the year 1835 were leased of a Persian; but have since been purchased. They consisted of two principal structures on opposite sides of a court, with attachments for chapel and press and school. The buildings occupied as dwellings are two stories high, and constructed of sun-dried brick. In one, there were apartments for three families. The school for native girls occupies suitable rooms in one end of this building. The chapel, press-room, and dispensary were very cheap and humble structures in adjacent yards. Some of these buildings have since been torn down, and new ones put up, and the dwellings have been greatly improved.

The seminary for young men at Seir was a part of the premises occupied by the missionaries as a summer resort. This building was also of sun-dried brick, and so dilapidated as to be near falling. In the course of the years covered by these pages, the seminary has been removed to the vicinity of the city and near the Seir gate. Here a very large building has been erected in spacious grounds, amid plane and poplar trees, and a college established under the supervision of Dr. Shedd. On the same grounds, private dwell-

ings, and a dispensary and hospital have been erected; the latter under the charge of Dr. Cochran. The report of the British consul sent to examine into the state of affairs subsequent to the war with Sheik Abdallah, describes the college as a large and "massive" structure.

The mission to the Nestorians of Oroomiah and the adjacent mountains, was opened by the American Board in 1834, for the express purpose of evangelizing the Nestorians. Some knowledge of the past history of this people is so essential to an understanding of their present condition, and of any effort in their behalf, that I shall venture to give some account of them, at the risk of repeating that which may be known to many persons who read these pages. The Nestorians are known as a Christian sect, and not as a race of people. It has been impossible to determine whether they are of the Chaldean, the Syrian, or some other stock. Doubt has been expressed as to their being of either Chaldean, Assyrian, or Syrian origin. Dr. Grant attempted to establish their identity with the lost tribes of Israel, but it is conceded that the argument fails, since it rests upon characteristics common to Orientals.

The written and spoken language of the Nestorians is Syriac. It is admitted, however, that this fact does not establish their race connection with the Syrians. It is probable that, at the first, the so-called nation was a mixture of Chaldeans and Syrians, and other

people, who were Christians of the Syriac Church, and speaking the Syriac language. In the persecutions which followed all who adopted the sentiments of Nestorius, these people fled to Persia, where they found protection. Their settlement here was not the result of one general movement, but a gradual growth from successive emigrations from several quarters, of those persons who were united by a common heresy, and were objects of persecution. The heresy of Nestorius was that he taught the union of two natures in Christ, in opposition to the then prevalent doctrine of one divine nature. He was condemned by the Council of Ephesus, A. D. 431, and banished. The rivalry of the Roman and Persian rulers inclined the latter to protect all who fled from the dominions of the former.

Bishoprics subject to the see of Antioch were early founded in many Eastern cities. A struggle for supremacy was carried on by the different sects in Persia. The Nestorians became ascendant. In the fifth century they secured the election of Babeus to the archbishopric of Selucia. This see became thereafter independent. It is charged upon the Nestorians that they were party to the massacre of seven thousand Papists, to secure uniformity of faith and discipline. As early as the seventh century, the missionaries of this sect had penetrated India and China. The Nestorians prospered during the reigns of the Khalafahs of Bagdad, and on the rise of that dynasty the patriarch removed from Selucia to Bagdad. The interval between A. D. 762

and A.D. 1258, was the period of the greatest activity of this Church. It was followed by one of reverses and persecution. By the close of the fourth century they had become nearly extinct in the countries of their greatest achievements. The patriarchate of this Church was in an unsettled state during three hundred and twelve years. It was finally settled at Mosul in the person of Mar Elias, from whom the patriarchs called Eliases, have come. On the death of the incumbent in A.D. 1551, only one metropolitan remained, and three were necessary for the consecration of a patriarch. The successor-elect was therefore sent to the Pope of Rome for consecration.

Twenty-four years after this event, Shimoon, the bishop of Salmas, Jelu, and Sert, declared his independence of Elias, and was chosen patriarch of the Nestorians of Kurdistan. From him we have the line of patriarchs known as Mar Shimoons. The Eliases have resided at El Kush, near Mosul, and ruled over the Nestorians of the western part of Kurdistan and in Mesopotamia.

A large number of Nestorians left the parent church and allied themselves to the Roman Catholics. These received from the Pope the name Chaldeans, which they now retain. A patriarch for this branch of the Church was consecrated by the Pope of Rome A.D. 1681, with the title Mar Yosif; he resided at Diarbeker until A.D. 1780. At this time Mar Elias also submitted to the Pope, and the separate patriarchates ceased. On the death of Elias the office was given

to a Papal Nestorian of Salmas, and the name of the patriarchate was henceforth known as Mar Nicolas. By custom of succession in the patriarchate, the office should have been conferred on a nephew of Elias. The Mar Shimoons, therefore, are the only representatives of the ancient Nestorian Church. They reside at Koshannes, and proudly assume the title of Patriarch of the East.

The Nestorian Church has no written standard of doctrinal belief. If we except the heresy which separated them from the parent church, it may be said that their ecclesiastical organization and ritual is the chief feature to which they owe their perpetuity. There are many practices and superstitions prevalent among this people, by which they are distinguished from other Oriental churches. All orders of the clergy are celibates. By a singular law, the succession to the patriarchate is inherited by the nephew of the Patriarch, the son of a brother. The people know little or nothing of Nestorius, and do not attribute their origin to him, except as they have been instructed by foreigners to this effect. They profess to be the spiritual progeny of St. Thomas and Thaddeus. They are commonly known among Mohammedans by the name Näsära, or Nazarenes.

The present condition of this people appears to be a great improvement upon their state in former years. Their condition is, however, one of poverty, ignorance and simplicity. Their relations to the Persian gov-

ernment are essentially the same as those of the other sects of non-Mohammedans, to whom reference is made in subsequent pages. In a marked degree, the Nestorians are characterized by a spirit of dependence and docility. They love to regard their teachers as fathers appointed to supply both spiritual and daily bread. Like other Orientals they are greatly influenced by envy, and so widely does this passion prevail, that it is difficult to organize them for permanent and successful work. In the course of years many of them have learned that money is given in Europe and America for missionary purposes. The result of this knowledge has been that some of them have gone to Europe and America, obtaining funds under the pretence of these purposes. Some have returned from these excursions with considerable sums of money, to be invested in houses and lands, and fine garments.

A few who have solicited funds abroad, have apparently been actuated by sincere desires to benefit their own nation, and some have been actuated by spite against the missionaries. Others of them have vainly hoped that their people might obtain foreign protection against Mohammedan oppression.

Missionary effort among Nestorians has done much for the diffusion of intelligence ; but in a general way only to the greater part of the sect, for the most part of this people have adhered to the old order of things. The purpose declared in the opening

of the mission was to produce a reformation within the Church, and it was not the intention of the movers in the undertaking to establish a new order of ecclesiastical government. All the real reforms were, however, necessarily innovations. It was impossible that the Nestorian Church should become evangelical without ceasing to exist, or without losing the essential features of its history and structure. By means of schools, hired priests, paid teachers, missionary influence, evangelical truth, spiritual force, and the hope of material gain by alliance with the missionaries, the reformation gained many adherents in the old churches. In most of the villages the Protestant element, while weak, was tolerated; when it became strong and self-asserting, attempts were made toward its expulsion. In some instances, the evangelicals were most numerous; but in the greater number of the congregations, the adherents of the old order were the stronger party, and the Protestants were not permitted to continue in the congregations. They therefore formed new churches. The process of disunion culminated in 1868. The patriarch, and all who adhered to the old Church, had for a long time manifested great hostility to the new doctrines, and in many churches the Protestants were denied the sacraments and ejected.

At this time, after thirty-four years of mission labor, there were reported to be eighty-five places in which some form of mission work was carried on. There were seven hundred and twenty communicants, with

whom there were in the congregations nearly two thousand souls. The total number in the congregations, including communicants, was two thousand four hundred souls. The native assistants were about one hundred. With two exceptions, the schools were for day scholars, and together they contained one thousand pupils. The relative strength of the evangelical movement may be inferred from the fact that the total number of Nestorians has been officially reported to be fifty or sixty thousand souls, and in Persia twenty-five thousand souls. As the final severance of the Protestant and prelatical elements took place, the clergy in the service of the Mission were gathered into four ecclesiastical bodies called in the Syriac, Kanoosha. Each one had its own territory, and the basis of organization was a Confession of Faith and Rules of Discipline. In all the previous years the efforts of the Mission in all essentials of efficient service, were directed to the Nestorians.

The Mission now felt the importance of enlarging the field of labour so as to embrace other people of Persia. The Board of Missions was urged to send men, and to occupy other cities with American missionaries. In 1869, Mr. Shedd visited the city of Hamadan, and was most cordially received by the Armenians of that place. On the 28th of May, 1870, the Mission by a formal act recommended to the parent society that they embrace at once within their efforts the Armenians and Mussulman sects of Central Persia

by planting a station at Hamadan, and they recommended also the sending of missionaries to Tabriz. At this time the name of the Mission was changed from that of the Mission to the Nestorians to that of the Mission to Persia. In accord with this action native colporteurs were sent abroad. A preacher was sent to Hamadan, where he established a congregation and school among the Armenians. A colporteur was sent also to Tehran, where he kept a book room, and preached as he had opportunity. Another went to Tabriz, where he entered upon a work like that opened in the other cities.

Ecclesiastical changes in America led to a partition of missions between Presbyterians and Congregationalists, and the Mission to Persia was transferred to the former Church in the autumn of 1870. The real expansion of the missionary work was necessarily prospective; for there was no supply of men from America to prosecute the plan. There were at this time no foreign missionaries of any society east of Oroomiah, except Mr. Bruce of the Church Missionary Society, who had recently gone to Julfah, near Ispahan.

This was the state of mission work in Persia at the time of my arrival there in 1871. The number of male missionaries was three. One of this number left for America in the following summer. Two men were expected to arrive in the next autumn. The language used in mission work was the Syriac, and the Tartar to a less extent, and only in services intended for people

other than Nestorians. The subject most urged upon the evangelical Nestorians was self-support. The Church government might properly be termed either Presbyterian or Congregational, and the clergy of the Nestorians had no very distinct ideas on the subject. There was no self-sustaining church. One congregation contributed one-half the support of its native pastor, and a few congregations paid smaller amounts. All were dependent upon the Mission for support, as were the schools also. The pastors were usually selected by the missionaries.

The village schools were sustained at a very small expense. The school for girls was essentially free to as many pupils as could be accommodated. The expense of tuition and board of the young men in the seminary at Seir was borne by the Mission. Medical aid was given to natives by the physician in part, and medicines were dispensed free of cost. The printing press had for a long time been in operation using the Syriac letters. In this and the following year the famine prevailed in Persia. A large number of famishing refugees from other provinces were assisted with food, and some were helped on their way to Russia.

The circulation of the Scriptures was carried on chiefly in the Nestorian settlements of the plain and mountains of Persian Kurdistan. There were no scriptures in the Azarbijan or Persian-Turkish language. The Persian scriptures were in octavo volumes

only, and ill adapted to general circulation. When a proposition was made this year by a gentleman in England to pay the cost of sending colporteurs to Khorasan and Yezd with the Gospels by Luke and John it was necessary to have editions of these gospels published before the distribution could be undertaken.

The progress of the Mission up to this time is indicated by the statistics for the year 1871. In the report there is specified one station, or that of Oroomiah, forty-eight out-stations, nine pastors, fifty-two preachers, forty-six teachers, one thousand and twelve pupils in the different schools, nine organized churches, and somewhat over seven hundred communicants. It should be understood that the pupils and communicants were wholly from the Nestorians, as also were the teachers and preachers, and quite all the attendants of these congregations. The term station is used to denote the places in which foreign missionaries reside, and whence they carry on their missionary work; the out-stations are villages, or cities in which native assistants of the missionaries labor as teachers or preachers.

The male members of the Mission have entire control of the details of all missionary operations, subject to the review and control of the Board in America. By a vote of the male missionaries at stated meetings for the purpose, the work of every member is determined or assigned, and particulars thereof arranged so far as possible. To one may be given the supervision of the

press, to another work of translation, and to another the charge of schools. There must of necessity be great liberty of action within these departments, except in matters requiring the outlay of funds. All expenses are determined by the estimates made for each department, and cannot be exceeded without some special provision being made.

The ladies having charge of mission work, though sent by Woman's Boards in America, are subject to the control of the mission as other members are. They have ample liberty in their own sphere of effort, and their opinions and preferences are respected.

I remained in Oroomiah until the month of May, my time being occupied chiefly with the Turkish as it is spoken in Persia. I had opportunity, however, to go to many villages on the plain, and so to see much of the people in both city and country.

CHAPTER IV.

Departure from Oroomiah—Gavalan—Salmas—Alekand—Delamon—Construction of the Houses—Decoration—Kalăsar—Balakhanah—Kara Tapa—Sheik Walle—Course to Tabriz—Valley of the Adje Tchai—Distances—Diza Khalel—Ale Shah—Position of Tabriz—Aras Road—Telegraph—H. B. M. Consulate—Tabriz—Atropatene—Tavreez and Tauris—Tradition of Zobaide—Legend of the Cross—Armenians—Their Schools—Church—Number of Armenians in the Western Diocese—From Tabriz to Vasbinge—Stations to Meana—Aspect of the Country—Roads and Robbers—Punishments—Swift Retribution—Turkman Tchai—Famine—Descent to Meana—Valley of the Meana Tchai—The Village of Meana—Suffering from Famine—Ascent of the Koflan Kuh—Altitude—Description of the Mountain—The Kizil Uzen—Road to Jemalabad—The Village—Road to Zengan—Sirtchem—Nikpey—The Inn—Lutees and Amusements—Valley of the Uzen—Approach to Zengan—Mortality by Famine and Disease—Importance of Zengan—Resistance of the Babees in Zengan.

I LEFT Oroomiah on the twenty-eighth day of May, 1872, intending to go to Tabriz, Tehran and Hamadan, and thence to return to Oroomiah by way of the province of Ardalan. The total distance of the journey is about one thousand and sixty-four miles. I had been in Oroomiah about six months, and had acquired some knowledge of the Persian-Turkish language. I took with me two Nestorians; one to serve as cook, and the other as interpreter.

The journey in anticipation did not appear to be free from disagreeable features. The famine had prevailed during the winter in Persia. The roads were known to be thronged with refugees who were endeavouring to get to Russia and Turkey. Many thousands of people had perished within a few months past. The course of their wanderings was marked by disease and death. It has been conjectured that the loss to Persia in the famine by emigration and death, was near three millions of souls. There are no means by which the fact can be determined. The prospect of travelling in the heat of a Persian summer, lodging in Persian houses, and riding the entire distance on horseback, was not enticing.

I rode from Oroomiah to Gavalan by the route over which we came the last year. The day was rainy and the road muddy. My protection from the rain was a rubber overcoat. The men covered themselves with goat-skin coats called yapuncha. One of the men carried an old gun for show, and to intimidate the evil disposed, and in his belt a long Persian knife. I crossed the mountain which separates the plains of Gavalan and Salmas by the pass called Alekand. The summit is near six thousand feet above the level of the ocean. In descending the northern slope, the whole plain of Salmas lay in view. The marble quarries were seen in the distance. The altitude of the plain is about four thousand two hundred feet above the ocean.

My route lay through the city of Delamon, the principal town of the plain. As I passed through the streets of this place, the effects of the flood caused by the rain of the previous day were plainly visible. The sudden accumulation of water from the slopes of the mountains, in the narrow channel of a small creek, or an overflow of the plains and valleys is called by natives of the country, a sāle or salou. In the course of a few moments the water had gained a depth in the channel of ten and fifteen feet. It overflowed the bank of the stream, filled the water courses and the streets, and, in the course of an hour or two, caused several acres of houses to fall to the ground. Fortunately the flood came in the day time, and the people had time to leave their dwellings before the walls fell. In Delamon and the villages adjacent, three hundred houses were prostrated, and four men drowned.

The destructiveness of such a flood is due chiefly to the lack of a firm, or stone foundation in the buildings, and to the material of which both the foundation and the houses are constructed. The material is sun-dried brick. The intense heat of the sun soon dries the freshly moulded brick. The mortar is no more than mud. In the construction of the ordinary houses of the poor, these brick are laid in the mud mortar upon the surface of the ground. So long a time as the water is kept off so that it does not stand near the dwelling, the structure is firm, and in the course of years the walls become very hard; but when the water

flows for a few moments against the wall, the lower bricks dissolve and the superstructure falls. The outer surface of the walls is covered with a plaster made of sifted earth, and cut straw, which serves as a protection against rain. Quite all the houses of Persia are constructed of this material. The better class of dwellings are built upon a foundation of brick, stone, or water cement.

The roofs of the houses are flat, and constructed in a very simple manner. Round timbers being cut of the poplar tree, are laid on the top of the walls as joist; over these reeds are placed, and upon them loose earth, to a depth of three inches; over this is spread a plaster of mud and cut straw. A slight inclination of the roof or of the plaster serves to turn the water from the roof to the wooden spouts. A smooth dressed stone is used as a roller, by which the plaster is pressed and made compact, as occasion may require. Cut straw, the chaff of rice, and salt, are often strewn upon the roof to make the cement more impervious to the rain. The best houses are made of burned brick, and set upon deep foundations of stone or burned brick. The walls of the interior are plastered with two coats of brown mortar composed of mud mixed with straw; over this, when dry, a white cement of gypsum is spread.

While the huts of the peasants are dark and miserable, the dwellings of the rich are often much decorated, and many of the rooms are light and beautiful. The

walls of the best houses are ornamented within, in an elaborate manner, with stucco and mirror glass. The glass is cut in small pieces and stuck upon the cement in many designs, so that the ceiling and wall sparkle in the light as if set with diamonds. Wall paper is used with good effect, and very expensive patterns are sometimes imported. The guest room is usually provided with large and elaborately made windows. The entire side of a room may be a window made with several sections. The sash is often made with very small panes and set with stained glass. As I rode away from Delamon I noticed fine and large dressed stones in some of the foundations; these had been brought from some old structure.

Riding several miles to the east of Delamon, I halted, near sunset, at the gate of an Armenian house, the home of Badal. He is said to be the richest man in the town of Kalăsar. He came to the gate and offered me his house and all that it contained. It was in the form and condition of the houses of well-to-do Persians. The rooms occupied three sides of the court, and the stable commanded the fourth. Badal had been in Constantinople and in Russia, and was acquainted somewhat with the customs of Europeans; he deviated, therefore, from Oriental ways so much as to introduce his wife and daughters. They came forward with much diffidence, and with their mouths tied up in white handkerchiefs, the signs of silence and submission. Two sons, very neat and

pretty boys of ten and twelve years, passed a part of the evening in my room. The balakhanah or high room, that is, the chamber, was placed at my service. To this room some very pretty Persian rugs were carried, and I followed them, being glad to rest after a very long and tedious ride from Gavalan. Badal passed a good part of the evening in conversation with us, and offered us food and wine.

Leaving Kalăsar at the earliest dawn, we rode toward the east, the road passing the northern extremity of the Shahe Sea, and between it and a rugged range of mountains. In about three hours' time we came to a hut used as a custom-house. All merchandise entering the country is subject to a tax of five per cent. Evidence being furnished of the payment of this duty, no other tax can be lawfully collected. Every city, however, levies a tax on all produce and merchandise brought into the city for sale. In some instances a tax is put upon all goods entering a province, and on all merchandise passing through the gates of a city. This tax is for the benefit of the province or town through which the goods are conveyed.

I passed the northern end of the lake and lodged in the village of Kara Tapa or Black Hill, so named from the appearance of a mound near the village. On the next day after passing Sheik Walle, we made our manzil in Diza Khalel. This village is six farasangs from Sheik Walle. Between Diza Khalel and Kara

Tapa, the road gradually diverges from the shore of the lake, and follows the valley of the Mian and Adje Tchai, to Tabriz. It runs on the northern side of the valley, during near one-half of the stage, and beyond Ale Shah to near the centre of the valley. Thence there are two roads; one crosses the river at Mian; the other runs up the valley to the bridge, and there unites with the road from the Aras just without the city of Tabriz. This city is thirty or forty miles from Lake Oroomiah. It might seem a matter of surprise that so long a journey should be necessary to reach Tabriz from Oroomiah; for the distance is about one hundred and thirty miles. The distance across the lake must be much less; but there are no boats suitable for the conveyance of passengers, and a caravan of horses or wagons would be necessary from the lake to the city.

Diza Khalel is a fair Persian village of about one thousand houses. Remaining here over night, we started in the morning early, intending to ride to Tabriz. After a ride of about eight miles, we passed the miserable village of Ale Shah. The road from this place to Mian, is very dreary, being over an alkaline plain, utterly destitute of verdure. The river flows on the southern side of the valley, and is crossed at Mian.

The position of Tabriz is plainly seen by one crossing the plain. The mountain-ridge on the south side of the valley curves to the north, some twenty-five miles from Ale Shah, and ten miles from Mian. The

ridge has a gradual slope to the west and northwest, as it makes the curve. The city is situated at the foot of this declivity. I came upon the Aras road near the bridge over the Adje Tchai. The telegraph line of the Indo-European Company is upon this road. The iron posts and the lines of wire appeared as old friends, and seemed to dispel somewhat of the dreary aspect of the plain and the barren, parched mountains. Such is Persia; from a treeless and desert plain, we enter a city of many thousands of people.

By the courtesy of H. B. M.'s consul, Captain Jones, I was furnished with apartments at the consulate. The consul had but recently recovered from typhoid fever, contracted, as he believed, from the contagion of a crowd of refugees from famine, who were permitted to assemble in the court of the consulate to receive the funds given by the consul. The consulate is a fair building of one story, constructed on three sides of a spacious court, in which was a prolific growth of flowers. Conspicuous among these were red and yellow roses. The large double roses were the finest I have seen in Persia; but they were, I believe, imported. The altitude of the consulate is very nearly that of the mission premises in Oroomiah.

Tabriz was, in 1872, considered the most populous city in the kingdom. It is claimed, however, that Tehran is now equally large, if not larger. The usual estimate of the population places the number at two hundred thousand. About five hundred families are

Armenian, and there are a few Europeans. There is a British, a French, and a Russian consulate. The firm of Zeigler, of Manchester, is here represented by a general agent. There are sub-agents of the firm in other cities of Persia. The principal business of this firm is the importation of English and European goods. The people of Tabriz, excepting the Europeans and the Armenians, are Mohammedans, and, for the most part, are of the Afshar stock. The city has been much larger and more populous than it now is.

Persian writers ascribe great antiquity to the cities which have occupied the site of Tabriz. It is claimed by some persons that this was the capital of Atropatene, and continued to be such to the time of Strabo. There is no good evidence that the capital of Armenia was ever located here. It seems to be probable that the capital of the satrapy known as Atropatene was not at this point, but in or near what is now called Meana.

Armenian writers say that Husrove[1] gained a victory here over the king of Persia, and in A.D. 253 built a city which he called Davreez, whence some have derived the name Tavreez, Tareez, and Tabreez. Tabriz is a corruption of the name Tauris, by which it is yet known to the Europeans as anciently to the Romans.

No credit is to be given to the tradition which attributes the founding of the city to Zobaide, the

[1] Of Armenia.

wife of Haroun al Rasheed. She made extensive repairs, and is said to have named the place Tabreez, or fever dispersing, in consequence of her recovery here from protracted fever.

Armenians say that Khosroes, on his return from Jerusalem, brought the true cross to Tabriz, and buried it under the fortress situated on the eastern side of the city.

This city appears to have been most prosperous under the rule of the Moguls. At one time the revenue from imports amounted to over three hundred thousand tomans,[1] or about six hundred thousand dollars, and forty thousand tomans were collected as the city tax. The city was destroyed by an earthquake A. D. 244, and was soon thereafter rebuilt. It was overthrown a second time on the fourteenth of the month Sefir A. H. 434. Credulous Persians attribute the preservation of the place since the latter date, to the construction of many connaughts or water courses, through which, they say, the once confined and destructive gases escape.

In former times the city contained five hundred thousand souls, and two hundred and fifty mosques; this was in the reign of the Moguls. The more famous mosques were those called Ale Shah and Jahan Shah.

One Persian writer says that the people of Tabriz are much given to wolf-dancing as a sport, and that a

[1] The tomăn equals about two dollars.

wolf which could dance well has been known to bring as much as five hundred tomans.

The custom prevails of giving fanciful or poetical names to the cities. Tehran is called Dar al Khalä-fat, or Door of Royalty. Tabriz is called Kobal Islam, or the Dome of Islam, and is so named in honour of the fanatical zeal of its Mohammedan inhabitants.

The heir apparent, called Valeahd, is required to reside in Tabriz until the death of the reigning king. There are no natural advantages to create a large city here, except that this is a point at which there is a union of the lines of commerce to Turkey and Georgia. In former years quite all the trade of northern Persia was by way of Turkey. The imports are now largely from Russia.

The Armenians of Tabriz are merchants and artisans. The bishop and archbishop for the western diocese reside here. They maintain two schools. That for boys had about one hundred pupils in three departments. A private school for girls was kept in another part of the town. The studies were primary. The principal Armenian church presented the usual dismal aspect of Eastern or Persian churches. The walls were adorned with paintings, some of which were brought from Vienna. The bishop stated the number of Armenians in the diocese to be three thousand households, an estimate which gives at least fifteen thousand souls. These people live in the plains

of Salmas and Oroomiah, and in the cities of Tabriz, Oroomiah, and Maragha.

I left Tabriz on the 7th of June, and rode in three hours to the village of Vasbinge. The road makes a continuous ascent to this place, and rises to an altitude of five thousand five hundred feet above the level of the ocean. From the summit there is an extended view of the country. On the west, the whole valley of the Adje Tchai, Lake Oroomiah, and the mountains of Kurdistan; and on the south the Sahund mountains, now apparently very near, yet no less than thirty or forty miles distant.

Between Tabriz and Meana, there are four chapar khanahs, and the distance is twenty-four farasangs.[1] I made the journey in three stages, namely, to Vasbinge, Hajah Agah, and Turkoman Tchai. In the greater part of this route the country is very high, having an altitude of from five to six thousand feet above the Atlantic ocean. Much of the land was under cultivation in former years, but very little of it appeared to have been tilled within the last two years, owing to drought and famine. The altitude of this region is such that artificial irrigation is unnecessary. Land in these high positions is called dāme, to distinguish it from those tracts which require to be irrigated, in order to the production of a harvest.

[1] The farasang or parsang is a Persian measure of distance, and equal to near four English miles.

Three farasangs east of Vasbinge is a high and narrow ridge. The summit is near seven thousand feet above the sea level. It is the highest point between Tabriz and Tehran. There was no snow upon this mountain; but Sahund was covered with a mantle of white far down its sides; a fact which served to indicate the height of that mountain.

The Russian border is about eighty miles distant from this the principal caravan route of Northern Persia. The Kara Däg mountains and regions of Ardabil appear to be a rendezvous for banditti, who infest the roads in Georgia and northern Azarbijan in turn, as they find most expedient. Near Hajah Agah the road is crossed by another from Ardabil, over which the robbers make their raids.

One of my travelling companions told me that some years ago, as he was passing this place, he saw the skeletons of several robbers who had been seized and put to death. A small round tank of brick had been constructed, as high as to a man's chin. The condemned man was then put into the tank, and newly mixed plaster of Paris poured in, until the tank was full. The man was thus suffocated, and permanently fixed as a warning to other highwaymen. Sometimes the condemned one is placed with the head down in a tank, or in a hole excavated for the purpose, and the liquid plaster is poured in until the body is firmly fixed; the feet and ankles are left to protrude. Such are some of the Persian methods of punishment.

Notwithstanding the severity with which theft and robbery are punished, yet there are clans which follow the business. It was related to me at another time, that a chief of one of the Loree clans entered an Armenian village, at the head of several horsemen, at night, being exasperated at the refusal of the people to comply with his demands, and at the words spoken by some of the people. They took the priest and some of the principal men of the village, and tied them one by one in a sack with a large dog, and then beat the dog until in his rage he killed the man tied up with him. The Persian governor, hearing of the affair, adopted an expedient to arrest the guilty parties, by which he avoided a battle with the clan. He made a hunting excursion into the territory of the tribe. Etiquette required that the chief should visit the prince. He was sumptuously entertained in the pavilion of the governor, his followers being without. When his suspicions had been dispelled, in a moment an iron band was slipped about his neck and chains put upon his feet, and he was thrown alive into one of the furnaces with which the baths are heated.

Turkman Tchai is an insignificant village, noted for the treaty concluded here between the commissioners of Russia and Persia, and for its horse traders. We had been in the town but a few moments when several natives appeared mounted upon sleek and fat horses which the riders desired to sell. My men had been told, and they firmly believed, that these traders had a

knack of inflating the horses, so that very lean animals could be made to appear fat in the course of a few moments. Four miles beyond Turkman Tchai, we passed the ruins of a village which a few months previous contained one hundred families. It was now reduced by the famine to fifteen households. Men, women and children were met in the way slowly travelling westward. Many sat by the way eating herbs and roots which they had dug up.

From this place there is a descent to Meana, and the country is more broken in the vicinity of the river called Meana Tchai. The road comes near this stream about ten miles distant from the village of Meana. The road follows in part the river bottom and in part the mountain side. At Meana the valley is spacious, the town being in the vicinity of several streams, the largest of which is the Kizil Uzen. In the northeast, at a distance, the Elburz range is very distinct and bold, having a course toward the south. The town of Meana is a miserable collection of about one thousand hovels, and the valley is here not more than three thousand four hundred feet above the ocean level. This is a great depression from the average altitude of the country adjacent to the village. The valley is fertile and dotted with villages. The river bed is wide, and at a point some two miles below the village is spanned by a long brick bridge. Rice and cotton grow in the valley, and the wheat was now being harvested.

Meana has been thought by some persons to occupy the site of the ancient Atropatene. It might be said that the nearness of the location to the boundary of that province, seems to be opposed to the supposition. The Koflan Kuh appears to have been the boundary of that province as it is now of Azarbijan, and this mountain is not more than five miles distant from Meana. This village was filled during the winter with refugees from the famine, many of whom perished. I was told that the dead lay in the streets, and were eaten by the dogs. The place is now, as in time past, noted for the poisonous bugs which infest the houses. The Persians believe that the bite of this insect called the mallah is attended with fever and irritation, and often proves fatal. It is proved, I believe, that the bite produces disagreeable effects. Europeans on entering the town are careful to obtain new rooms where they may be free from this annoyance.

After crossing the bridge, we began the ascent of the mountain Koflan Kuh, passing up a valley to the foot of the pass. The latter part of the way to the summit is very precipitous. There is a rough stone pavement six paces wide on either side of the higher part of the pass. The altitude of the highest point of the road, is four thousand six hundred feet. The descent on the east is down a long and gradual slope to the Kizil Uzen river. The term Koflan Kuh is said to mean the lock mountain or the key. It is given to a chain of mountains running from this point

southward to the mountains of Kurdistan. Through this ridge the Uzen flows by a very narrow chasm. On either side there are precipitous cliffs and high mountains. The Uzen River separates the Koflan Kuh from the southern range of the Elburz.

On the eastern side of the pass, and near the verge of the chasm, there is an old fortress of rude construction, which may have been occupied by guards stationed here many years since; but legend refers the structure to a robber chief.

As we passed the summit and began the descent on the east, we came upon three men who were holding a fourth, and taking from him whatever he possessed. The man seemed to be delighted at our timely arrival, and at once claimed to belong to our party. No one would suppose that a person of such forlorn aspect would be molested for anything that he might be supposed to possess; but it is well known by the footpads of the country, that the appearance of poverty often conceals treasures. Very little value is attached to life, and the clothing a man has on, or some article thereof, may be sufficient incentive to the commission of crime.

The Kizil Uzen is the chief river of Northern Persia. It rises in the highland northwest of Hamadan. It flows northeasterly to the Koflan Kuh pass, thence descends to the Caspian Sea, passing two ranges of the Elburz. A brick bridge of three arches spans the Uzen at the foot of the mountain. At this

season the stream was not fordable. The width of the channel was not more than one hundred feet.

The road from the bridge to Jemalabâd follows in part the valley of the Uzen and crosses a dreary, broken country. The altitude of the valley at the bridge is three thousand four hundred feet above the surface of the ocean. Jemalabâd contains an old caravansary, a telegraph station of the Indo-European Company, and a few huts occupied by very poor Persians. From this point the road follows the valley of the Uzen to Sirtchem, a distance of three farasangs. Thence to Zengan and Sultaneah, it ascends the valley of the Zengan Tchai. The principal stations are Sirtchem, Nikpey, and Zengan, and the distance is about twenty-three farasangs.

Sirtchem is a cluster of miserable hovels in which caravans find rest and shelter for a night. The forty families, inhabitants of this village, have been reduced to twenty by the famine.

Nikpey contains about one hundred and fifty houses. A very large caravansary, of burned brick, stands at the entrance of the town. About fifty persons, refugees from Hamadan, died here of the famine.

As there seemed to be little or no choice in the place of entertainments afforded by the town, we followed the first candidate for guests, and found that we had secured the best the village had to offer. A seat was provided in the gateway, and a young Mussulman woman brought a new Persian rug, and

put it on the earthen dalan. My room was thus put in order.

While I was resting in the gateway, three men came to the door: One began to sing; another played a stringed instrument called a *tar;* another beat a tambourine. One of the company juggled. His performances were many and dexterously done. He put a string through his tongue, stuck an egg on each ear as an ear-ring. Taking a bow with two taut strings, he put a ball upon the strings, and by a dexterous motion of the bow, caused the balls to roll to the top when the bow was held nearly perpendicular.

These men are called Lutees, a term which some persons have said is derived from the name of Lot, but which comes from a word meaning pleasure. They are a disreputable class, but are the manufacturers of amusements for the people, and furnish the dancers and musicians. It is a remarkable feature in the life of these Orientals that they have no public amusements. I know of no class of persons who make it a business to furnish amusement to the people except the Lutees. The resources of these professionals seem to be exhausted when they have played the tar, sung, danced, performed a little jugglery, and exhibited a monkey or a decrepid lion.

The valley of the Uzen and of the Zengan Tchai is quite wholly without cultivation, and a most desolate region. From Sirtchem to Nikpey, a distance of thirty miles, there was neither house nor tilled field. A few

tents inhabited by Elyots, and midway of the stage were the only human habitations.

Late in the afternoon we rode about two farasangs to the village of Zanje where we remained for the night. In the morning early we started for Zengan, said to be four farasangs distant. On approaching the outskirts of the city we passed an extensive graveyard. Near by was a hut through which a rill of water flowed. This is the house for the baptism of the dead. A number of naked corpses were lying on the ground without the house. I know not how many may have been within the wash-room. As we rode through the city gate we met two men bearing on their shoulders a very rude bier in which was the blackened corpse of one who had died of famine.

While in this city I learned that the reports of the prevalence of the famine and typus fever here were, in the main, true. At this time the number of deaths daily was sixty. The population of the city was said to be about forty thousand, an estimate which I judge to be very large. The famine had been very severe during the winter. At first only refugees from other places died from this cause, but later many of the citizens died. In the nine months preceding, five thousand six hundred and thirty dead bodies were carried out of one gate for burial, and one thousand one hundred in the last forty-six days. In the same period of nine months there had been borne through another city gate five thousand dead bodies. It was thought that

the water had become polluted, since some of the water courses passed near or under the cemeteries.

The city of Zengan is an old town, and was once more prosperous and important than now. It has not regained the position of power which it possessed before it was taken and destroyed by the Moguls. The celebrated sheik, Abal Abas, who died A.H. 557 was buried here. Zengan is one of the most important cities of the second class. It is near midway between Tabriz and Tehran. In late years it has been noted for the power acquired here by the Babees. In 1850 the chief mullah of Zengan, Mohammed Ale, having embraced the tenets of the Bâb, drew to himself a large number of adherents and took possession of the city. Troops were sent from Tehran, and in time the Babees were driven to the southeastern quarter of the town. Here they constructed defences and held the position during a year.

It is related of the Babees that they were fanatical and cruel, and that they tortured all prisoners taken by them. A Persian writer says that some of their captives were shod as horses; others were suspended from beams by one arm, and others were burned to death. The Babee women engaged in the defence, sharing the danger with their husbands and brothers. When their leader Ale was slain, his followers became discouraged; their defences were taken, and all the surviving Babees, men, women and children, were massacred.

CHAPTER V.

Zengan to Sultaneah—Palace of Fattah Ale Shah—Founding of Sultaneah—Principal Structures—Mausoleum of Mullah Hassan Kashe—Altitude and Position of Sultaneah—Route to Casveen—Horumdarah—Famine—Abhar, its Location and History—Unreasonable Identification with Habor—Valley and Villages of the Kemah Rud—Seadum—Tat—Road to Casveen—Wells and Connaughts—Perils of Travel—Situation of Casveen—Gardens and Productions—History—Population—Routes to Tehran—Departure from Casveen—Night Marches—Anxiety of the Persians and Imaginary Dangers—Haunts of the Assassins—The Story of Hassan—The Name Assassin—The Kurdish Warrior—An Episode—Kishlak to Tehran—Coal Mines—Karaj—The River and Village—Water Course to Tehran—Road from Karaj to Tehran—Approach to Tehran—Position of the City—Position of Raghes and Rā—Entrance to Tehran—Situation—Rise to Importance—Changes in the City and its Improvement—Gates—Desert and Aspect of the Environs—Heat and Reptiles.

SULTANEAH is six farasangs eastward of Zengan. The road follows the valley of the Zengan Tchai. The valley is here much narrower, and decreases in width to the summit. It is, however, very spacious, and the ascent is very gradual. It is formed by two ranges of the Elburz, though the southern range at its eastern extremity, seems to be a continuation of the system of mountains in Northern Azarbijan, and to be connected with the Sahund.

The road is fairly passable for wagons; the chief obstructions being the small stones which have accumulated in the way. Carriages and wagons are driven over quite all the way from Tehran to Tabriz, following the track of the caravans; for no effort has been made to construct a wagon-road, except from Casveen to the capital. There are portions of the way which are wellnigh impassable for wheeled vehicles. The upper part of the valley abounds in springs of water, and verdure. The land is fertile, but the extreme cold of the winter at this altitude of six thousand feet prevents Persians from living here in any large numbers. There are but few villages in the valley, and it appears to be used chiefly for grazing flocks and herds.

The dome of the mausoleum of Sultan Khodaband, was visible at a distance of near twelve miles. On approaching the place, the palace of Nasir id Deen Shah was a conspicuous object. The keeper of the palace permitted us to occupy rooms in the principal building. The palace is built on an artificial mound covering several acres, the top of which is thirty feet above the surface of the adjacent plain. There is a gradual descent to the north. Persian history relates that the completion of Sultaneah and the importance of the city were due to Khodaband, of the line of Tchengis Khan. Before the reign of this prince there was a village at this place called Kunkure. Sultan Khodaband caused some building to be done in furtherance of the plans of his father, Argun Khan, grandson of

Huluku Khan. The real founder of the city was the Christian prince Argun. He died before the completion of the work. The succession fell to Khodaband. This prince continued the work of construction on a large scale. He ordered a citadel to be erected of hewn stone. Many architects, painters, and skillful workmen were employed. The labourers began to work every morning at sunrise, and laboured until midday, when they ceased to work, and the money for the day's toil was paid to them.

The principal structures were a citadel, a palace, a school, and a mausoleum. The citadel had its walls of such a width on the top that four horsemen could ride abreast on it. It was four-square, every side having a length of five hundred gaz. It possessed one gate and sixteen towers. The Sultan and princes had palaces within this structure.

Khodaband built for himself a tomb, a mosque, a palace, and gardens. The palace possessed a porch resembling that of the Kesra near Karbalah; and a dewan khanah, in the court of which two thousand people could assemble. The king erected an asylum, called the Court of Grace. Persian historians say that Hajah Rasheed al Hak va Deen, a physician, built a palace which contained a school and hospital which had many pupils and teachers. Khodaband constructed a wall also, and the city was completed about A.H. 704.

The palace now standing is said to have been

erected by Fattah Ale Shah, and it is believed to stand on the site of the one built by Khodaband. The mound on which this building is situated is an accumulation of the former structures. In the course of centuries the sun-dried brick have crumbled and left the hill upon which the reigning Shah has his palace.

There are few or no objects of interest in the building. The dewan khanah, a reception-room, has on its walls ten life-size portraits of the ten sons of Fattah Ale Shah. The end of this hall is adorned with a large painting covering the whole wall. It represents a hunting excursion by the Shah. The king is the central figure of the picture. He is in the act of spearing a gazelle. From this room there is a long arched corridor, which ascends for a long distance to a flight of six steps, by which ascent is made to a pavement. From this point there is another stairway and corridor to the door of the king's private chamber. The tower near the centre contained the king's sleeping apartment. The whole palace is going to ruin. It is said that the Shah Nasir id Deen has made no visit to this place in a period of nine years. The bath is a short distance from the principal enclosure. It contains some beautiful enameled tiles. I suppose the bath was formerly connected by proper passages with the main palace.

The mausoleum called that of Khodaband is by far the most conspicuous and interesting object in Sultaneah. It is said to be in a better state of preservation

than any other structure of the same age in Persia. It is located about one mile and a half southeast of the palace. A great part of the original building has disappeared. That which now stands is the main rotunda and a transept; over each of these there is a dome of burned brick. The entire building was of this material, except the stone used in the foundation and in ornamentation. That which I call a rotunda, is a high tower, the octagonal walls of which support the dome. The top of the dome must be near one hundred and forty feet from the ground. The rains of many centuries have worn deep ditches and gashes in the brick dome, revealing tiers of brick of which it is formed. Here and there within the walls are patches of gilding and enameled tiling showing the former finish of the interior. There is evidence that there was originally a structure at each side of the octagon, which may be called a transept, except at the portal. The front has a face of dressed stone and alabaster, and the cornice is of alabaster, much of which yet remains in place.

Whatever pertained to this mosque other than I have described, has been either pulled down or has fallen of its own weight. The hovels of the villagers near by contain red brick, which, evidently, have been pulled out of the mosque.

While passing to the transept, the native guide called our attention to a place where the floor of earth had been broken up and fresh earth filled in. He said

that a passage had been opened to the vault beneath for the purpose of putting into the vault the dead bodies of persons who had died of famine in the winter of 1871–2. There were graves of little children in the earthen floor of the transept. The refugees from other districts of the country resorted to the mausoleum for protection from cold and snow. Here in this fireless and dreary place they lay down to die. The depth of the snow at this altitude, the frozen ground, and the apathy of the people, prevented the usual interment in the graveyards, and the dead carcasses of human beings to the number of five hundred were thrown into the transept, until, as it was said, the condition of the ground should permit interment in the field. As spring returned and the refugees had disappeared, the passage had been filled up again.

A short distance southwest of the mausoleum, there is the fragment of a heavy stone wall which I take to be a remnant of the stone wall of the citadel, described above as built in the founding of the city.

Khodaband was the first sovereign of Persia to proclaim the Sheah faith as the national religion, excepting the Ismaelites who ruled from Almood. He is said to be the first to proclaim the Sheah faith, owing to the fact that he caused the Friday service in the mosques to be opened by the calling of the names of the twelve Imams. It is believed that Khodaband intended to remove the remains of Ale from Najaf, and of Hosein

from Karbalah to Sultaneah. There does not, however, appear to be any real evidence for this opinion.

The tomb of Mullah Hassan Kâshee is about half a mile south of the village. The gate of this mausoleum was open and the place has no custodian. The dome is covered with green tiles, and the whole structure is insignificant in its contrast with the mausoleum of the kings. The court was filled with rose bushes, and the blossoms presented a curious mixture of red and yellow tints. The top of the flower leaves was of one colour, and the under surface of another colour. The towers and domes of other Imam Zadahs were to be seen at a distance west of the shrine of Hassan.

Sultaneah is on the water shed of the Zengan Tchai flowing west, and the Kemah Rud flowing east. The altitude is six thousand feet. The valley to the east has a continuous descent to the desert of Khorasan, into which it carries the waters of the southern face of the Elburz, as far east as Shah Abd al Azeem; or about one hundred and eighty miles.

On leaving this abode of the former Sultans, we followed the course of the valley, to the village of Horumdarah, and thence by a circuitous route to Seadum, and Casveen. The chapar road to the second named place is shorter by three farasangs. The lower and longer road is passable for carriages as the other two routes to Casveen are not. A shorter road is that which diverges from the chapar route near Hasar, and

Sain Kalah, and crosses the mountains on the northern side of the valley by way of Kilishkin.

Near Sain Kalah we passed a herd of about fifteen hundred camels, and a caravan of two hundred horses. The loads borne by these animals were stacked near the roadside, and consisted of wheat en route from Khoy to Tehran. Further on in the stage, we passed a herd of six hundred horses, the property of the Shah. These animals were being driven to the plains of Sultaneah to graze. This fact explained the anxiety of the natives of that village to mow the grass.

Horumdarah is a village of one thousand houses, or about five thousand souls. It is seven farasangs distant from Sultaneah. The plain adjacent to the village is well under cultivation. It was reported that two hundred people died here of the famine. The fact seemed to be authenticated by the authorities that human flesh had been eaten by the famishing. One man had been executed for this offense. He confessed to having killed one person for the purpose of devouring the flesh, preferring the flesh of the slain to such as had died of disease or from hunger.

In the next stage of nine farasangs to Seadum we passed the village of Abhâr. It is about four miles east of Horumdarah, on the banks of the Kemah Rud. The stream has here a somewhat deep valley. I think the village must be near two miles from the caravan road. The extensive gardens and abundance of fruit

and other trees gave a verdant and refreshing aspect to the situation of the village.

Some travellers as respectable as Sir K. Porter have jumped to the conclusion that this village occupies the site, and retains the name of the Habor to which the captive Israelites were transported by Shalmaneser. The theory is that the Uzen is the Gozen of scripture and Abhâr is Hâbor. The theory has I believe been long time exploded. Persian history seems to be adverse to the conjecture, for it tells us that the ancient city was built by Darius who was defeated by Alexander the Great. Persian writers say that a citadel was constructed here by Darius which is called Darâ. Sultan Haidar built a fortress in the place and named it Haidareyah.

There are many villages along the banks of the Kemah. The mountain range on the north terminates near and west of Seadum, and the valley is here widened to the main range of the Elburz. Seadum is a miserable village of a thousand houses, and an altitude above the ocean of four thousand feet. Extensive gardens lie on the south of the town. The people of this and some other villages in this vicinity speak a jargon which they call Tat. It is said to be a mixture of Kurdish and Persian. The contribution of Seadum to the famine was two hundred dead.

The road hence crosses the plain in a northeasterly direction to Casveen, a distance of five farasangs. The greater part of the way is through a country which is

utterly destitute of verdure. The surface of the plain is much broken and cut with small mounds of earth which have been thrown up where wells have been dug, and therefore indicate the course of connaughts. These wells are in most places uncovered, and are sometimes in the road. Beasts of burden and men are in danger of falling into them when travelling at night. As we approached Casveen on a subsequent journey to this, the chapar shagird pointed out a well by the roadside into which he said three of his horses had once plunged.

An English gentleman was once riding chapar by night in another part of the country. The shagird rode on in advance a few yards; in a certain place he observed that the English gentleman was not to be seen or heard; he therefore returned to a well which was open in the road, and found that both horse and rider had fallen into it; fortunately the horse had fallen first and lay beneath his rider. The man was obliged to remain in this position until the post boy could obtain assistance from a village some distance from the highway. Both horse and rider were extricated, and suffered no serious harm, although the fall was not less than twenty-five feet.

Casveen is situated in a level part of the plain, which seems to have here a width of not less than thirty miles. The nearest mountains of Elburz may be six or eight miles distant on the north. A small stream rises east of the town, and flowing west is lost

in the plain. Extensive gardens are cultivated in the environs of the city; the principal productions are very fine grapes for which the place is noted. Persian writers attribute very great antiquity to the first city built here. Some of them claim that the city was founded by Shahpoor, son of Ardashir. Others say that Shahpoor Zulaktoff constructed the city after his escape from imprisonment by the Roman emperor. The era assigned by them to this event is four hundred and forty-one years before Mohammed. Some refer the city to Bairom. There was an important town here at the time of the Mohammedan conquest of the country, and it figures in all the subsequent history of Persia.

The name Casveen is said by some writers to be of more recent origin than the founding of the first city. A battle was fought in this place between one of the Akossara and Dailamites. When the former put the battle in order a part of his forces were defeated, which he described to his aids as a Keshveen, by saying that an army makes keshveen, or wrong, to be right. On gaining the battle he built a city and called it Kashveen, whence we have the name Casveen.

Haroun al Rasheed is said to have restored the city in his time. The mosque and wall begun by him were completed by the vizier of Arslan the Suljuk. In the decline of the Mogul power there was no remnant of the wall to be found. The city has now a population estimated at thirty thousand souls. All the

inhabitants are Mohammedans, except about a dozen Armenians. The city owes its importance to the plain adjacent, and especially to the fact that this is the point of union of the caravan route to Rasht, and that which runs from east to west along the base of the Elburz range. The governor's palace occupies extensive grounds in the eastern part of the town. A broad avenue leads to the palace gateway.

Here, as in quite all Persian towns, the public reservoirs of water are curious and conspicuous structures. The body of water lies below the surface of the ground in a brick cistern. A long flight of steps descends to a facet placed at the bottom of the cistern. Hence the water is borne in jugs and leathern bags by the people. The front of the reservoir is usually a smooth square wall some thirty feet high, covered with glazed tiles in several colours. Each corner of the front is surmounted by a minaret finished with the same style of brick work. The streets of Casveen are for the most part narrow and filthy. Some of the caravansaries and bazaars are fair structures of their kind.

This town suffered sorely from the famine. The bazaars and streets were full of famishing people. Women and children were seen in the streets breaking the bones of dead animals to obtain the marrow in them. A large number of houses were deserted and unroofed. This desolation was brought about by the people being compelled to sell everything they possessed to obtain food. At first they sold their car-

pets, ornaments and household stuff. When the proceeds of the sale of these articles were consumed, the people pulled out the doors and wood-work of their houses, which they sold for whatever they could obtain. Then the roofs were broken up for the timber in them. The houses thus unroofed fell to ruins. The people fled, to die on the way to some more favoured region. At this time the severity of the famine had passed, yet there were reported thirty deaths daily from this cause alone.

As I passed on foot through the streets, the poor people gathered in crowds about me calling for alms and help. The more they cried out so much the more the crowd increased. It began to be a serious question how I should get clear of the annoyance and possible danger. I thought of the expedient of sowing a lot of copper coins. This had the desired effect. While the people were intent on picking up the coins, I succeeded in getting out of their sight.

Casveen is twenty-four farasangs west of Tehran; thirty farasangs from Rasht, and four or five days' journey from Hamadan. The distance to Tehran may be called one hundred miles. The principal road is that called the Chapar route. There were two roads, one following the valley, the other keeping close to the mountains. The plain is level and but little cultivated. The usual stations made by caravans were Aleabâd, Kishlak, Sefir Hojah, Meanjub, and Tehran. The new wagon-road has now changed the

stations. Four chapar khanahs divide the stages into six, of four farasangs each. Very good post houses have been erected, obviating the necessity of lodging in the villages. But in 1872, the post-road had not been thought of, and the usual route was over the level plain.

We left Casveen near sunset, intending to ride three farasangs to Aleabâd; but, as the village is off the road a short distance, we did not see it, and so passed on to Kishlak. In this stage we pass within four or five farasangs of the famous mountain called Almood, noted as the stronghold of Hassan Sabâ, the chief of the Ismaelite sect commonly called the Assassins.

On the following evening we started with the twilight and the rising moon, intending to go to Sefir Hojah, a distance of six farasangs. After we had ridden a few miles, the road appeared to take a course toward the mountains. The two Persians now began to protest against travelling at night; they argued that being a stranger in the country, I could not appreciate the dangers of the situation. The people of the country, they said, were desperate characters, and the mountains were infested with robbers who could easily come down upon us here, and rob and kill as they might choose, without any possible chance of escape for us, or of detection of the robbers by our friends. The men had evidently heard some legend of the bands of Hassan, whose rendezvous was now so near.

The fortress of Almood has long since gone to ruin. The devastations of six and a half centuries since the last of the Assassins have obliterated all traces of these fanatics, except such as are left in the rocks of the mountain-peak, and the structures erected upon it. But in the imagination of the simple-minded natives, the spirit of the Assassins seems to frequent their ancient haunts in the shadows of these cliffs.

The story of Hassan, though one with which the student of history is very familiar, and though it present a revolting phase of human nature, is, nevertheless, one of thrilling interest, and takes on some new and curious features as we read it from the pages of the Persian writers.

Hassan, the son of Sabâ, was born near the city of Tus, in Khorasan. When a youth he went to Nishapoor, and studied in the school of Imam Mayâfak, an eminent teacher of the Ismaelite sect of the Aleites. The youth here gained the reputation of being a recluse. He formed a close friendship with two other young men, whose career became intimately connected with his own. At this time, Arslan, of the Suljuk dynasty, ruled in Persia. The three youths bound themselves with an oath that they would make one of their number Grand Vizier, under the compact that he, on rising to power, should assist the other two companions, and make them equal to himself. One became vizier; he relates of the other two, that Omar Hayoon came to him, and referred to the obligation

assumed. He refused to take an office in the government, preferring a gift of a few hundred tomans. Having received the money he retired to Nishapoor and devoted his life to the study of mathematics, in which pursuit he became distinguished.

Hassan, says the same authority, also came to the vizier. The latter introduced him to the king, by whom he was promoted; but having formed a plot to supplant the vizier, he came under the displeasure of the court. He went to Rā and thence to Ispahan. Here he endeavoured to bring the governor into alliance with himself. He is reported to have said: "If I can find two faithful adherents I can overthrow the Turkish rule in Persia." His proposals resulted in a loss of the friendship of the governor, and he retired to Egypt. He was received with distinguished favour by the Khalafah of the Ismaelites; but being involved in the controversies about the succession, he returned to Persia, where, after leading an unsettled life, he came to the city of Damgan. He remained here three years, preaching the tenets of the Ismaelites, and making many proselytes, with whom he retired to the village and mountain of Almood. Being pursued by the forces of the vizier he fled; but, in a short time thereafter, got possession of the fortress by stratagem. He succeeded in getting the place full of his own men under the disguise of refugees. Hassan was drawn up by his comrades to the fortress at night. His entrance to the citadel forms an era, and took place A. H. 483.

Several military expeditions sent against Hassan were unsuccessful, and fell into his hands, more through the blunders of their generals, than because of any strength in the chief of the Ismaelites. Having got possession of Almood, Hassan soon became master of other fortresses in the mountains contiguous to him. When sorely pressed by the forces of the king, he was relieved by three hundred men of Casveen, who joined his little army at night. Hassan became famous especially on account of the completely organized system of assassination which he devised, and his successors perpetuated. It is claimed by some persons that the word assassin[1] came from his name. He possessed a band of men called the "Devoted Ones"; they were bound by an oath, and carried a dagger concealed under the outer coat. The first assassination ordered by the founder of the sect was the companion of his schooldays, the vizier of Arslan. The king himself, on awaking one morning, found a dagger stuck in the floor at the head of his divan, with a letter attached to it, from Hassan, warning him against attempting any further opposition to the Ismaelites. This Shiek al Yebel, as he was called, retained his power by intrigue, and by letting his bands to be allies of contending factions and princes. The members of the devoted band went everywhere, throughout Persia, Syria, and Egypt.

[1] Webster says it is derived from h'ashēsh, the intoxicating drink used by the Assassins. This, I believe to be an error, and that, as the Assassins were called by natives Hassaneen, the word sprang from that use.

Yet their chief remained a recluse and saint in the citadel on Almood, and during a period of thirty-five years did not leave the fortress. His hermit life contributed to the mystery which invested his name and person, and was one cause of the influence which he exerted over the minds of the people.

On the approach of death, Hassan appointed Kāon Boūk Omeed, or the Great Hope, to be his successor, and expired on the 25th of the month Rabe al Akher A.H. 518. His successors held their stronghold for a period of near one hundred and thirty years, and until they were extirpated, and their citadel destroyed by Huluku Khan A.D. 1253.

The anxiety of my men grew more intense as the moon descended and seemed about to leave us in darkness. On my asking if they were afraid, the answer was no, so long a time as no one appears. They led the way a few paces. The clattering of horses feet was now heard, and in the dim misty moonlight we could discern the outline of horsemen in front. Then one of them came toward us at full run, and wheeling off to our right a few paces poised his lance and stood still a moment. He carried a shield, and the belt about his waist was set with pistols, revolvers and knives. It was evident that he was a Kurd. I looked for my men, and perceived that they had both fallen to the rear. The Kurd shouted, and was answered by his companion in front, and a European, a member of one of the Legations in Tehran, rode by. The Kurd was

an escort of the European. He had made a dash forward to ascertain whether we were marauders or peaceful travellers, while his charge remained at a safe distance. The drooping courage of my men revived, and the ludicrous issue of this affair seemed to dispel any fear which remained. The episode occupied their thoughts for some time, and the first faint ray of dawn touched the eastern horizon before their thoughts reverted to the mountains and the robber bands.

From Kishlâk to Karâj there is no village or object of special interest on the upper road. About two farasangs north of Kishlâk there are mines of coal. All the mountain from near Casveen to the Karaj River seems to contain bituminous coal of good quality. It is conveyed to Tehran in sacks on the backs of camels, and is pretty well pulverized in the transportation. It is sold in the city at about two tomans per kharwar, or near four dollars for seven hundred pounds. The mines in this ridge, and one near Damavand are, I believe, the only mines of coal now opened in the kingdom.

Karaj is the name of a small river which issues from the Elburz mountains. It flows south and east, and is lost in the border of the desert of Khorasan. The highway crosses the river by a brick bridge. It is near eight farasangs from Kishlâk to the river. A small village bearing the name of this stream is situated near the bridge and on the western side of the river. The conspicuous objects in the village are an imposing

gateway, and a palace of the Shah, out of which the high tower of the king's chamber rises as at Sultaneah and in other palaces. At a short distance north of the bridge the river issues from a deep glen in a rippling and foaming torrent. The stream was now swollen by the rains and melting snows of spring. This place is the site of a town called Sulemaneah. It is much better adapted to the requirements of a large city than is the site of the capital.

The Karaj River alone would seem to be an advantage outweighing all other considerations; but other things than a supply of water seem to have fixed the site of the capital cities in this region, for the great cities of past time which have flourished in this valley, have been located from twenty-five to fifty miles eastward of this point. It was attempted to construct a canal from the Karaj to Tehran, but the engineers did not succeed in getting the water so high as the site of Tehran.

Remaining in this village until twilight we then rode to the chapar khanah, called Meanjub, a name which means *among the water courses.* Hence to Tehran the distance is four farasangs, which I accomplished on the next morning. The road from Karaj makes a wide detour around the bold mountain which here projects into the plain. From Meanjub the road follows a gradual ascent of the plain for a distance of two farasangs, thence to the city there is a continuous though very gradual descent.

There is nothing here in the way of public improvements to remind one of his approach to the capital of the "King of Kings." From the eastern slope, the city is visible in dim outline. Dull brown roofs and walls, with here and there a minar and dome, were the prominent features presented to view. All architecture sinks into insignificance in contrast with the high mountains which stand in a semicircle about the city. On the left mount Shimron rises to the height of near twelve thousand feet[1] above the surface of the Atlantic Ocean, and eight thousand five hundred feet above the city. On the northeast the mountain ridge which separates the waters of the Jorje Rud from the plain of Tehran, and east of and towering above this the smooth, white cone of Damavand rising to a height of near nineteen thousand feet above the ocean; on the east and southeast a cluster of less elevated mountains extending into the plain, and terminating near the village of Shah Abd al Azeem, and the site of the once famous city of Rā.

In all historic ages there has been a great city at or near this point. It is believed that Raghes was situated either on the site occupied by Rā, or was about five farasangs further east. It was a populous city and cotemporary with Babylon and Nineveh in the most prosperous era of those kingdoms, and contained a million and a half of people. The Mohammedans in their conquest of the county found Rā a populous city.

[1] Eleven thousand seven hundred and fifty feet.

It continued to be the chief city of Northern Persia during the dynasties of the Khalafahs. It was taken by the moguls and its inhabitants slaughtered or dispersed. The ruins of this city are about six miles southeastward of Tehran. The mounds and fragments of the old wall are yet plainly visible. The circuit as traced by these remains, must have been an extended one. The ruins of the structures cover a broad tract of land now under the plough, and in part occupied by the village of Shah Abd al Azeem. The tower of Yezed is yet standing. It is of burned brick, and was the mausoleum of a governor of that name. The construction is Saracenic. Some distance east of this there is a broken tower of stone, and a vault on the mountain side.

The broken brick and fragments of pottery are scattered over a wide area. I have here noted what I observed in years subsequent to my arrival in Tehran.

I entered the city by the gate No or New, and rode through the bazaars to the northern side of the town, and the quarter occupied by Europeans.

Tehran is situated on the southern slope of Shimron, and at the foot of that mountain. It has an altitude of three thousand five hundred feet above the sea, and is in latitude 35° 40′. It was an insignificant village until the rise of the Kajâr dynasty of Shahs. The first of the Kajârs, Agah Mohammed assumed the title of Shah in 1796. But the town had been occu-

pied by him for more than ten years previous to this date, and before the fall of the Zand dynasty. The city has been described by travellers as contracted and unhealthful. This was true of the old city. But within five years previous to the date of my visit, the old walls had been in good part torn down, the moat filled up, and a large area about the entire city had been enclosed by a ditch and earthworks. The space included has been divided by wide streets, and the supply of water has been increased by the construction of connaughts. These changes, with the growth of shade trees, the opening of parks and gardens, have had a favourable effect upon the climate, and have reduced the average temperature of the summer by several degrees. Tehran is now[1] the most cleanly and healthful city in Persia. It is surrounded by a moat which gives to the place the form of an octagon. It has twelve gates, three on each side. These are surmounted with small minarets, and the outer surface is covered with mosaic work of glazed tiles.

All without the wall is barren. As far as the eye can see there is a broad and treeless plain, except here and there a small cluster of trees as oases in the desert. Such is the aspect of the entire circuit of the adjacent plains and mountains. To the southeast the desert of Khorasan is bounded by the horizon only. The sky is cloudless continuously during near six months

[1] 1884.

of the year. The usual temperature of the summer in the ordinary dwellings of the natives is 90° to 100° Fahrenheit. Scorpions, tarantulas, centipedes and poisonous serpents infest the heated plain, and frequent the old walls and dwellings of the city.

CHAPTER VI.

Principal structures of Tehran—Streets and Gates—Palace of the Sun—War Department—King's College—King's Treasury—King's Stables—Gardens—Gulishan—Lala Zar or Garden of Tulips—Tob Maidon or Place of the Cannon—Mosques of Tehran—Names of Precincts—The Bazaars—Soldiers—Water—Public Baths—British Legation—Quarters of the Armenians and Jews—Poie Kopak the Place of Execution—Palaces of the Shah on Shimron—Population of Tehran—Different Races—Origin of Jewish Colony—The Armenians—Graves of Europeans—Guebers of Tehran—Tower of Silence—Importance of Tehran—Telegraph Corps—The Shah—Habits of Life—Character—Famine in Tehran—Relief—Mortality among the Jews.

THE principal buildings of Tehran are the palaces of the Shah and of the princes. The city was constructed at first without any plan. The bazaars and some of the caravansaries are high and built of burned brick. In some the arches are notable for their beauty of form, and for the tile work.

The palaces of the Shah occupy a large tract of ground in the northern part of what was once the old city. They are now near the centre. The palace was at first a citadel, and was called, with all that pertained to it, the *Ark*, a name which it yet retains, though it be less appropriate now than in former times. The walls of the ark include the Harem, the King's Berune,

Shams al Amara, or palace of the sun, the throne room, offices of the war department, the government telegraph offices, and all the buildings used by the government, including the King's College. There are streets on the four sides of the wall inclosing these structures.

On the eastern side of the ark there is an avenue leading from the gate Näsirēyah, at the northern extremity, southward to the bazaar. This gateway was covered with enameled tiles set in very beautiful combinations. It has been torn down and a gateway of less beauty has been erected in its place. On either side of this avenue, is a row of trees and shrubs, and the street is paved with rough stone. Another avenue called Doulat, leads from a high gateway of that name, and parallel with the street Näsirēyah, to the centre of the northern front of the palace grounds, and to the principal portal on the north. This portal is very elaborately finished with mirror glass set in plaster of Paris and stucco. A gateway similar to this has recently been made on the eastern side of the ark, in front of the palace of the sun. That on the south is less elaborate.

The interior of this inclosure is divided into many courts occupied by buildings devoted to different purposes. In one court there is a throne room. The throne is of alabaster, and is little more than a square platform composed of slabs of alabaster resting on carved legs of the same material, and having a small

flight of steps. The ceiling and walls are decorated with mirror glass and portraits of members of the royal family, the kings of the Kajars. There are two large pillars supporting the ceiling. Between these there is a large window opening upon the court. This court is on the south side of the building; in it are paved walks, fountains, flowers and plane trees. The window is removed or open when the Shah is seated on the throne, so that he may be seen from every quarter of the court. The throne is raised about four feet from the floor of the room, and the floor is some three feet above the outer pavement.

By custom the Shah ascends the throne on No Ruz,[1] and on the anniversary of his birth. On the former occasion he holds a reception for the foreign representatives; this over, he walks from the interior palace to the throne. He is usually in court costume, the chief feature of which is the diamonds with which he and his sword are decorated. He sits down upon the throne, a rug being spread upon it and a pillow for this purpose. Here he smokes the kalyon and sips a sherbet, while a poem is being read by the poet *laureate*, and the salams of the courtiers are made. He remains but a few moments, and retires as he came. The throne room is an inferior and inexpensive structure, worthy of note on account of its uses and associations only.

The Shams al Amara is a very high structure, and

[1] New Year.

contracted from the bottom to the top, so that the shape is odd. It reminds one of the architecture of ancient Egypt. The windows are filled with an open brick work, so that persons within can see what is passing without, while at the same time they are unobserved. This structure is used by the king exclusively. The exterior surface is covered with glazed tiles from the bottom to the top. The flag of Persia floats from a cupola of the roof. The offices of the War Department are on the western side of the ark. The arsenal contains weapons of European manufacture. The work done is chiefly repair of arms, casting cannon balls, and the manufacture of gun carriages and carts. It has been customary to employ a European to superintend the work.

The King's College is near the Shams al Amara. It consists of a series of stalls, which may be called rooms, arranged on the four sides of a court, and one story high. Students do not lodge in the building, but receive one meal a day in the college, two suits of clothes per annum, and an allowance in money of from fifteen to thirty tomans, according to the proficiency of the pupil in the studies of the course. The number of students in attendance is usually about two hundred and fifty. Several of the professors are Europeans, and the text-books are translations from the French. The studies pursued beside the primary branches, are advanced mathematics, languages, military tactics, and music. The languages studied are

Arabic, French, English and Russian. Engineering, telegraphy, and painting are also taught. All the students are subject to the orders of the government as to their future occupation. The student, may, however, select the department of his service, with the approval of the *raiese*, or superintendent of the college.

Young men of Jewish or Christian parents are not required to attend the religious services appointed for Mohammedans. But they are not exempt on Sabbath days from the usual duties of the class-room.

The king's treasury is within the Ark, and the crown jewels are kept here. The most famous of the diamonds is that called Dareāe Nur, or Sea of Light. It was obtained in India, and is said to be the largest first-class diamond in the world. It is thought, however, to be somewhat inferior in quality to that of the Kuhe Nur, or Mountain of Light, now in possession of the British Crown.

The king's stables are on the west of the palace grounds. Some of the horses are very fine animals of the Arab and Turkman breeds. The king's horses are known in the street by the fact that their tails are dyed a rose color.

The takeah of the Shah is situated on the south side of the Ark. It is a large brick structure in the form of a rotunda. The walls, although several yards thick, are not thought to be sufficiently reliable to support the contemplated dome of brick. In place of this, a canvas is stretched over the top when the build-

ing is used. The structure was erected for the purpose of the tazeah. This is the name given to the religious theatricals performed in commemoration of the Imams, in the month Moharam.

On the north side of the old city, and within the new addition, are two gardens of the Shah. The more northern of the two is called Guleshan. It was constructed by order of Fattah Ale Shah. The structures within were never remarkable for beauty or excellence. The principal edifice contains a room, which attracts attention by means of the paintings which represent the Shah holding a reception of foreign representatives. On the west of this building there is a bath house. The corridors and rooms of this are below the surface of the ground, and are covered with domes of brick. Under the principal dome there is a fountain and pavement. A slide of smooth alabaster inclining at a sharp angle, and about fifteen feet long, terminates near the fountain. It was a favourite amusement of the Shah to slide down this alabaster pavement, and to see his wives slide down. The performance was attended with the danger of bruises on the pavement below.

Quite all the gardens of the king and princes are constructed with the same essential features. There is a high gateway opening to the first court. The second court is entered by passing a guard-house, which was occupied by soldiers. In this court is a kullâ frangee, or French hat. This name is given

to a small summer house constructed of brick and elaborately finished, and containing one room. Beyond this are the Berune and the Andarune. In some of the king's gardens there is no andarune, or harem. The garden Lala Zar is close by the gate Näsirēyah, from which it is separated by the Tob Maidon. The wall of sun-dried brick on the western side has been taken away and in its place there is now a high picket fence. The large plane trees and beds of flowers are the most attractive features of this garden. It serves now as a park.

The Tob Maidon was in process of construction when we entered the city. It has been completed. The name signifies the place of the cannon. It is a parallelogram, extending in length from the eastern side of the gate Näsirēyah to the western side of the gate Doulat, so as to include both of these gateways. There are two gates on the north side, opening into streets running north, and corresponding to the gates on the south side of the Maidon. There is also a gate at each end opening into its street. The sides of the Maidon are constructed of burned brick and consist of two stories of rooms. The lower rooms are occupied, each with one gun mounted on its carriage. The rooms above are for the artillerymen. There is a large reservoir of water in the centre of the Maidon. This public place, and the streets leading from it to the king's palace, are lighted with gas, and the palace is provided with a few electric lights. This arrange-

ment was introduced in 1879 and 1880. There is no arrangement for lighting any other part of the city. The gate Doulat consists of an arch over the street. With its second arch and dome, or roof, it has a height of about sixty feet from the pavement. The brick-work of both sides is of glazed tiles set in many designs and colours.

The principal mosques of Tehran are the Maschide Shah, Maschide Mâdre Shah, Maschide Meyer. The king's son-in-law presides over the first. The madrassahs, in connection with several of the mosques, are for the Mullahs, and may be called theological seminaries.

The several precincts of the city are distinguished by names: as Casveen gate, Shimron gate, Poie Chinar or the foot of the plane tree, Sar Chesmah, the head spring, and the like. The bazaars are constructed by rich men; as are also the caravansaries. The stalls are rented. Some sections of the bazaars belong to mosques, to which they have been bequeathed. The bazaar proper consists of a row of rooms or stalls on either side of a road or passage, which is covered by a brick arch resting on the partition walls of the stalls. A stall is rarely more than ten by thirty feet in size. The end next the passage is provided with movable doors. On passing along the narrow alley separating the stalls, one may observe workmen sitting in the shops, and busy making hats, shoes, or other articles of trade. The different kinds of goods are usually

kept separate. Some sections of the bazaar are given up wholly to the manufacture or to the sale of one kind of goods. The section called Cheet Frush is devoted wholly to the sale of calico, and Kand Frush to the sale of sugar, tea and coffee. There is quite a number of shops in which Persian carpenters manufacture chairs, tables, lounges, and bedsteads. In the summer season and autumn the bazaars are well stocked with fruits and vegetables; and there are certain markets to which caravans resort with wood, hay, straw, and grain. A multitude of human beings pass to and fro through the arched way, and long trains of camels, horses, and donkeys, force a passage through the crowd, their burdens of wood, hay, or boxes, quite filling up the road, and compelling all pedestrians to halt, or to find refuge in the shops.

Several thousand soldiers are kept in and about the city. They are drilled by European masters, employed by the Shah for this purpose. A very large maidon has been constructed for the drill. This is in the northern part of the city. The barracks of some of the troops are in the vicinity of this maidon. In the summer season the soldiers are quartered in tents near the palace Kasr Kajar on the road to Shimron.

The city is supplied with water by means of connaughts, and cisterns such as I have described. The public baths are numerous, and all classes of the people resort to them. Christians and other people not Mohammedan, are not permitted to use the public bath.

Every religious sect, therefore, must have its own bath. Europeans usually patronize that of the Armenians. The public baths are open to women on certain days of every week.

Previous to 1871, the British legation occupied buildings in the southern part of the city. In that year new premises were completed in the extreme northern quarter of the town, and were occupied by the legation. There were then very few buildings in this quarter; but now all the foreign legations are located here, and the district has been filled with the residences of Persians, many of whom are rich princes, and officers of the government. The British legation occupies a garden of about sixty acres. The premises consist of a large central building, and of four dwelling houses. The whole establishment, I am told, cost about one hundred and fifty thousand tomans. The premises of the Russian legation are nearer the centre of the city than those of any other foreign representatives. The buildings are substantial and commodious. In 1872, the legations were those of England, Russia, France and Turkey. Since that date, Holland, Austria, the United States and Prussia have sent representatives to the court of the Shah. All these legations have summer residences on the southern slope of Mount Shimron. The French rent a garden in Tagreesh. The Turks own good grounds just below Tagreesh. The English have premises in the village of Gulhek, and the Russians in Zargendah. The

English and the Russian legations have each the control of the village in which it is located. The British minister receives a salary of five thousand pounds and perquisites, and the Russian minister has very nearly as much.

In the southeastern quarter of the city, near the gate Shah Abd al Azeem, there are some forty families of Armenians, and near the Casveen gate, on the western side of the town, there are seventy more families of this sect. The Jews are concentrated in the eastern part of the city. Many Mohammedans live in close proximity to the Jews and Armenians.

In the southern part of the city the Poie Kopak, or foot of the pole, is distinguished as the place of public executions. Here the criminals are beheaded, and the heads exposed on the pole as soon as they are severed from the body.

The Shah has several palaces on Shimron. The Kasr Kajar is about two miles northward of the Shimron gate. It is an old palace constructed by former kings of the Kajar dynasty. Sultanabad is some three miles beyond the Kasr, and Neavaran is the farthest up the mountain of all, and is at the foot of the most abrupt ascent of the mountain. The large building erected as a woolen factory, which in 1872 was vacant, has been converted into a mint. It is near Sultanabad. The government powder mills are a short distance southeast of the mint.

The population of Tehran in 1872, and in the ab-

sence of any census was estimated to be about one hundred and twenty thousand souls. It is now[1] reckoned at two hundred thousand. The Europeans are no more than about one hundred. They are employed in the legations, telegraph offices, and in the service of the Shah. The Jews claimed three hundred houses, or one thousand five hundred souls; they now[2] number not less than two thousand five hundred. The Armenians, in 1872, were about one thousand in the city, and three hundred in the villages of Shimron. This Jewish colony began with people from the village of Damavand, near the mountain of that name, where Jews were settled prior to the founding of Tehran. The Jews of Tehran have ten synagogues, all of which are no more than dismal, dirty rooms. They have also two or three schools, in which the boys are taught to read Hebrew only. The people of this colony are occupied with trade; many are physicians, and quite all of them manufacture wine and arak.

The Armenians of Tehran are merchants and artisans. They have one caravansary and two churches, and a school of twenty-five boys. All the pupils were required to pay about one karan[3] a week as tuition. A few of these Armenians are from Russia. There are among the Persian Armenians several families of the nobility of Armenia. The representatives of these households have been permitted to retain their titles, and have been pensioned by the Shahs. The Arme-

[1] 1884. [2] 1884. [3] A karan equals about 20 cents.

nian priests are subject to the Archbishop of Julfah. The church in the southeastern quarter, called Darvazah Shah Abd al Azeem, is near the premises formerly occupied by the British legation, and the graves of quite a number of Europeans are within its walls. A tablet in the church marks the grave of a son of Walter Scott. A tablet in the wall of the court is in memory of Rev. William Glenn, translator of the Old Testament Scriptures into Persian. On completion of his work in Astrakan, Mr. Glenn resided with his son in Tehran.

The Guebers of Tehran number an hundred and fifty souls. They are from Yezd and Kerman, and are for the most part merchants dealing in silks, calico, and carpets. A school for the children of Guebers is under the supervision of a member of the Parsee community of Bombay. The object of this gentleman's residence here is the improvement of the political and material condition of the Guebers of Persia. The singular funeral rites of this people are practised here, and their dead are exposed on a tower of silence, in a lonely spot on the mountain near the ruins of Rā, and overlooking the plain and city of Tehran. The white walls of the tower are visible from the plain.

Excepting the small number of Europeans, and the non-Mohammedans, the population is wholly Mussulman. The tendency is to disregard the race distinctions of Iranians and Turks, and the Persian language, though not the native tongue of the Kajars, is the language of the literature and law, and promises to retain

its supremacy throughout the country. Tehran is the most important city between Constantinople and the Indus, or the wall of China. It is now in telegraphic connection with the capital of every province. This facility of communication is doing much to strengthen the central government and to enlighten the people. The government of India owns a line of telegraph from Tehran to Bushire, and by way of the Persian Gulf to the Indus; and it has in Tehran a superintendent and corps of telegraphists. The Indo-European Telegraph Company has here a corps of telegraphists and a superintendent. It controls a line from Tehran to the Aras and via Russia to London.

The reigning Shah, Nasir id Deen, or the Support of Religion, succeeded his father, Mohammed Shah, on the 20th of October, 1848, and in the eighteenth year of his age. He is a person of prepossessing appearance; of medium stature, and stout frame, though not fleshy. He wears a moustache, and the beard is shaven. As he appears in the street, he wears a black cloth coat and pants, and black brimless hat of Astrakan or lamb skin. When riding or driving, he is usually attended by a large number of courtiers and soldiers. Shahteers walk by the side of the king a short distance from him. These men are distinguished by bright scarlet uniforms, and grotesque hats. The king is preceded and followed by horsemen bearing silver-headed and gold-headed maces. An escort of cavalry accompanies the cortége.

The wives of the Shah are taken in accord with the Mohammedan law. That law allows four covenanted wives called ahdah, and any number of concubines called sēkah. I asked the chief eunuch how many wives the king had; to which he replied, "I do not know, but there may be four hundred." It might require some calculation to ascertain the number; for of the sekah, some are divorced, and some live at a distance from the palace. Some of the sekah are taken from considerations of policy merely, as a bond of alliance with some of the chiefs of the tribes, and with princes. The eldest son of the Shah, Zile Sultan, was born of a sekah wife, the daughter of a peasant. He is a man of great force and influence, and has the government of a large part of the kingdom. The second or heir to the throne, is the eldest son by a covenanted wife. The Nāibe Sultan, agent of the king and third son, assists in the government of Tehran, and is now commander-in-chief of the army.

A brother of the Shah is governor of Hamadan. Another brother is governor of Khorasan. Two cousins of the Shah, Farhaud Mirza and Feruz Mirza, reside in Tehran, and have held important positions in the government. The mother of the Shah died during her son's absence in Europe in 1873. She was held in great esteem by the Shah and his court. By the custom of the succession, the mother of a Shah must be a covenanted wife and a princess.

The departure of the king for his summer retreats

is preceded by an exodus of the Harem. The procession consists of many carriages and mounted men who serve as escort. The cortége is preceded by men with green sticks, who whip any persons standing in the way. The men run in advance and cry out, the "King's Harem! Avert your eyes! Turn your faces!" The populace have learned that it is prudent not only to turn the face but to get out of the street. The ladies of the Harem are honoured with very expressive titles conferred by the king, such as: Anesed Doulat, United to the Kingdom; Shams al Doulat, the Sun of the Kingdom; Aktar al Doulat, the Star of the Kingdom; Ismat al Doulat, the Chastity of the Kingdom; Shukur al Doulat, the Sweetness of the Kingdom. The king, during quite all the winter, resides in the ark in Tehran. He spends, usually, a few days of the winter in hunting in the mountains. In the summer season he goes from palace to palace, with the changes of the seasons.

The royal bed chamber is carefully guarded. All the food eaten by the king must be prepared by one or two persons. The chief steward, or person who serves at the table, must first taste of every dish before giving it to the king, in proof that the food does not contain poison. The habits of the Shah have in them much that is both Oriental and Occidental. The palace is furnished with imported mirrors, chandeliers, and other articles. The royal table is adorned with silver and China ware. The Shah, however, does not

refuse to have his divan spread upon the floor, nor does he hesitate to taste his food with his fingers in lieu of fork and spoon. The Shah is a patron of learning, and has written several books. He has a minister of science and a censor of the press. There is a printing press owned by the government, and one or two newspapers are published in Persian. Nasir id Deen Shah is by far the mildest and best disposed prince that has ruled in Persia. He is also the most progressive. He has done more for the improvement of the country than any other Shah. But he has made no radical changes and reforms, and there is no indication that he contemplates making any.

The famine prevailed in Tehran during the winter and spring of 1871–2. It was closely followed by the cholera in 1871. Many thousand refugees from other districts fled to the capital, hoping to obtain relief from the king's bounty. Some aid was given by Europeans, and at last by the authorities. The famishing were employed to construct roads, and to repair the moat about the city. The price of wheat was at one time forty tomans, or near eighty dollars for about seven hundred pounds weight. The Jews of Tehran received funds from their co-religionists in London; yet before this assistance was given, many perished here as elsewhere. Three hundred Jews died of the famine in Tehran.

CHAPTER VII.

Departure for Hamadan—March by Moonlight—Altitude of the Country—Khanabad Ruins—Kushak—Pass of the Karaghan Mountains—Bevaron—Altitude of the Pass—Damavand—Journey to the Armenian Villages of Karaghan—Condition of the Armenians—Armenian Priest—Origin of the Colony—From Lâr to Nobaron—Pass of the Yebel Islam—From Bevaron to Nobaron—The Village of Nobaron—Zâra—River—Malagird—Victims of Famine—Alvand—Village of Shevarin—Situation of Hamadan—Altitude of the Plain and of Alvand—Ancient Cities—Dejoces—Ecbatana—Construction of the City—Ancient Splendour—Cyrus—Identity of Achmetha and Ecbatana—Destruction of the City by Timour—Antiquities—Water Courses—Mausoleum of Avicinna—Population—Reduction by Famine and Cholera—Protestants—Antiquity of the Jewish Colony—The Shrine of Esther and Mordecai—Condition of the Armenians—Trade of Hamadan—Telegraph—From Hamadan to Oroomiah—Kamkase and Chibooklee—Altitude of the Country—Situation of Senah—Departure from Senah—Kurdish Villages—Souj Bolak—Suldūz—Country between Suldūz and Ravandūz—Midnight Manzil—Return to Seir—Tour of Mr. Stocking to Mosul and Death of Mrs. Stocking—Departure from Oroomiah for Tehran.

My next object, after seeing Tehran, was to visit Hamadan. The latter city is forty-eight farasangs, or about two hundred miles southwest of the capital. The hot season was now at hand. Many of the Europeans had left Tehran for the summer retreats of Shimron, five and six miles from the city. As nothing was to be gained by the delay of caravan

travel, I sold my horses and hired those belonging to the chapar.

The word chapar is from a verb meaning to gallop. It denotes the Persian post. The horses are let at the rate of one karan a farasang, and may be ridden on a gallop. The chapar khanahs, or post houses, are constructed by the government. They are let to contractors who agree to furnish horses as required by the authorities, and for the use of the government messengers, at a stipulated rate. The horses may be let to other than agents of the Shah, on presentation of an order from the proper authority. A post boy, called a shagird, accompanies the horses, and when the stage is completed drives them back to the post house whence they were taken. The length of a stage is usually from four to six farasangs, and with fair horses it is usual to ride two farasangs in one hour. By continuous riding and frequent change of horses a person may accomplish a long distance in the course of a few days.

The post houses are constructed on one plan. A square is enclosed by a wall some ten or fifteen feet high. On the inside of this on three sides stables are made for horses and rooms for grain. On the fourth side or front there is a gateway, on either side of which are rooms for the accommodation of travellers. There is usually a chamber above the gateway which is called a balâ khanah. These rooms are kept by the chapar bâshee, or keeper of the post house, and

are in a most ruinous condition in a short time after their construction.

The post horses are in a worse state than the rooms, for it is customary to purchase vicious and worthless animals for this service. One or two fairly good horses are kept at each station for the accommodation of *distinguished* or *favoured* guests. In time these brutes become hardened to the service, and are then called by Persians, poktāh (that is, cooked), a term commonly applied to animals and men who by experience and hardship have been inured to severe labour and prepared for hard service. The horses are by no means sure-footed. They frequently fall and break their necks. I have seen a chapar horse, however, fall and turn a complete somersault, and come up instantly without the least harm to himself, his rider at the instant of the fall having been thrown over the horse's head and entirely out of the way. Chapar riding is attended with some dangers as are other modes of travel.

The chapar horses, which are usually in bad condition, were now the survivors of the late famine, and gave good evidence of having barely survived. Having obtained from H. B. M. Chargé d'affaires a request to the Persian Minister of Foreign Affairs, that I be allowed to hire post horses, and having received the order from the Persian Minister, and having sent the order to the Chapar Bashee, and having given a *tip* to that functionary, we mounted the horses and left

Tehran by the Hamadan gate at ten o'clock at night on the 26th of June.

The days were so hot that it was necessary to travel by night over the plain of Tehran. In the moonlight we could distinguish the villages near which the road passed, and these with the small water courses gave evidence of the presence of cultivated lands. We entered the village of Rabadkareem at the earliest dawn. Obtaining fresh horses and a light breakfast, we began the second stage with the rising sun. We were told that no fresh water could be obtained during this stage, and so filled our water jugs from the stream of clear water which flows near the village; but the jugs were broken before we had gone a farasang, and we learned the advantage to be gained in the use of leathern bottles.

The road led over a gradual ascent having an altitude of from five thousand to five thousand five hundred feet. About two farasangs from Rabadkareem we passed an old caravansary now deserted. Half a farasang beyond it is a small stream and a deep valley, that of the Shore River. The descent to the valley is between hillocks of clay and gravel, and in a tortuous course. The old caravansary and the vicinity of it are famous as the rendezvous of banditti.

There is no other house than this in a distance of twenty-five miles, and there is not a tree or shrub to be seen in all the way. When we had completed about two-thirds of the stage we came to a deep and broad

valley. A small stream of brackish water issued from a connaught, the only water supply of the villages on its course. About midday we reached the chapar khanah called Khanabâd and obtained a jug of fresh water by sending a man about three miles for it. As the people of the village have learned to use the brackish water they do not feel the need of anything better. A few rods northeast of this station there is a mound and in and about it are heavy stone columns and square blocks which appear to have been bases and capitals. These remains cannot be referred to any modern structure and must have belonged to some very ancient building as a fire or idolatrous temple.

Remaining over night here, we started in the early morning for Kushak a distance of six farasangs. At this village, also, only brackish water could be obtained. Of the sixty families that composed this village two years ago, only fourteen remained. The famine had dispersed or destroyed the forty-six households. From Kushak there is an ascent of the Karaghan mountains by the pass called Azâd Dah. We had but little faith that the horses would hold out to make the ascent, but by exercising care and much patience, we succeeded in crossing the highest and most rugged part of the journey, and reached the chapar khanah of Bevaron soon after nightfall. The altitude of the summit of the pass is about seven thousand feet above the sea. In many places between Tehran and this pass the cone of Damavand is plainly visible. There are

many large villages in the valley on the north of the Karaghan range. On the northern slope and some five farasangs from Bevaron there is a settlement of five villages of Armenians.

It will be in place to give here a brief account of these Armenians as they appeared on a visit made to the settlement by me, in the autumn of 1878. The principal villages of the five are Lar and Tchenaktche. The whole number of Armenians is about two hundred. They are engaged in agriculture, and are very poor. One-half hour's ride from Tchenaktche, up the mountain, is the upper village of that name. It is perched on a crag of the mountain and is inhabited by Armenians only. The other villages have Mohammedan as well as Armenian inhabitants. The difficulties experienced here from cold and snow are compensated by a large spring of water which issues from a ledge of rock abounding in fossils, and sends a torrent of the precious fluid to the plain below, sufficient to irrigate the fields of five villages.

An Armenian priest resides here and has the spiritual and much of the temporal oversight of the settlement. The priesthood has been in his family during seven generations. I was more interested in a manuscript copy of the Four Gospels in Armenian with notes in Persian which he exhibited than I was in his genealogy. The volume was very old and well illuminated. He kept it carefully wrapped in a cloth, which he unfolded with great reverence, as if removing the pall from a

dead body. The book was reverently kissed by the priest as it was removed from the cloth, and again as it was wrapped up. Kissing the holy book is one prominent feature of the religious service of the Armenian Church. The church of sun-dried brick was unfinished, yet partly in ruin. A more miserable and desolate cluster of dwellings can hardly be found or imagined than the mud hovels which compose these villages. Scarce a tree or plant is to be seen in the vicinity, for all the water is needed to supply the arable lands.

The quiet of the Sabbath was broken by the arrival in the lower village of a company of tax gatherers. They were soldiers fully armed, and prepared to seize whatever the people were reluctant to give. No great regard for the Sabbath seemed to be entertained by the Armenians. A company of women spent the day in washing wheat and spreading it upon a hill in the centre of the town. The priest went off to a neighbouring village to complain to the governor of the unjust taxation. The people of this settlement claim to be a colony from Ispahan, who, after years of change from place to place, at last settled down in this region, attracted hither by the copious supply of water from the spring. They suffered a great deal during the famine, and a large number removed in a body to Russia, but being dissatisfied there, returned to this place.

The distance from Lar to Nobaron is about five farasangs. The road passes near the peak called Yebel

Islam. I am told that from the summit of this pass both Mount Damavand and Alvand may be seen. The clouds which intervened prevented me from seeing either mountain. From the top of the pass there is an extended view of the country on the south, and of the valley of the stream which flows past Nobaron.

Having passed the greater part of the night at Bevaron, we pressed on to Nobaron, said to be four farasangs distant. The latter town is the principal village between Tehran and Hamadan. It has a population of about fifteen hundred souls, all of whom are Mohammedans. It has a chapar khanah and a telegraph office. A large connaught pours its waters upon the surface at the foot of the hill on which the village stands. Large shoals of fish gather at the head of the water course. They are consecrated to the saint, and I was told that it would be considered a grave offense to catch or kill any of them.

Obtaining fresh horses at this station, we started at eight o'clock in the morning for a ride of four farasangs to the next station. The road crosses a river about three miles west of the town. This stream we were told flows to near Koom. Our road now passed over a hilly country. The clay appeared to be of a bluish colour, and underneath the surface were bluish gray stone filled with fossil shells. The region passed in this stage is utterly sterile and waterless. We reached the chapar khanah about midday; but, al-

though the country is above five thousand feet above the level of the ocean, the heat of the day was intense. The post house was situated in a village of three houses, supplied with salt water. The nearest villages to be seen were about two farasangs distant on the west. At four o'clock in the afternoon we resumed our journey and rode to the village of Zara, making the stage of the day about fifty miles, a very short ride considering the changes of horses, and effort made. But the horses were too poor to make any good speed. Being detained at Zara for horses we remained until the rising of the moon. There is a fine stream of water near this village, which flows in a southeasterly course in a rapid current. We entered Malagird at sunrise, and changing our horses rode on toward Hamadan. We passed but few villages. As far as to Malagird, and several miles beyond, the road passes over a level plain. Thence it crosses low mountains and hills, which separate the plain of Malagird from that of Hamadan. In one village the skulls and bones of human beings lay in the ruins of deserted huts. The people had died of famine. In passing a village near Shevarin, we met men who were bearing the dead bodies of some of the victims of the famine.

The mountain Alvand is a conspicuous object. It is not, however, so imposing as Damavand and Sahund. The plain which lies on the north of Alvand and at its base is apparently fertile, and a few villages are to be seen in the neighbourhood of Hamadan.

The village of Shevarin is the most populous on the near plain, and is about three miles from Hamadan. It has a population of ninety families of Armenians, and a church and priest. As I rode through the streets I observed the dead body of a man lying in the dry water course. He had died of the famine. On entering Hamadan I noticed the dead body of a child lying in the street.

The city of Hamadan is situated at the foot of the mountain Alvand, and on the northern side of that mountain at its base, from which it is distant about three miles. The site of the city has an elevation above the surface of the Atlantic ocean of six thousand feet. The summit of Alvand is at least four thousand feet above the city. The antiquity of the cities situated in former times on this plain is an interesting subject of inquiry. The opinion seems to prevail with those persons who have examined the subject, that Hamadan occupies the site of the most ancient capital of Media. It is believed that an important city flourished here before the time of Dejoces, the reputed founder of the Median kingdom. That prince rebuilt and ornamented the city then existing, and made it the capital of his dominions. The place was known to the Greeks by the name Ecbatana.

The description of this ancient capital as given by Herodotus appears to correspond very nearly with the position of Hamadan. The chief features of the construction were the terraces, which are thought to

have been the model of the hanging gardens of Babylon. The citadel was surrounded by seven walls or palisades, each one differing from another in the material of construction, height and color. The innermost wall was plated with gold and silver.

The city attained its greatest splendour under Cyrus. But that prince did not confine his court to one place. In his reign, if not later, Susa became a capital and a rival of Ecbatana. On the defeat of Darius by Alexander, the city passed to the possession of the Greeks, and afterward to the Romans. The Arsacidæ made Selucia their capital. The Parthians built Ctesiphon, and the Sassanians, the successors of the Parthians, united Selucia and Ctesiphon in Al Maidan.

During these changes Ecbatana preserved very much of its former pre-eminence. As late as the third century A. D., Tiridates of Armenia ornamented Tauris in imitation of the ancient capital of Media. The conjecture has been entertained that there were two cities called Ecbatana in Media. The first at the foot of Alvand, the other in the province of Atropatene in the Koflen Kuh, at a place now called Takte Sulaimôn. The word Ecbatana is understood to mean a coffer or treasure-house, and hence might be applied to any place in which the royal treasures and records were kept. The decree of Cyrus ordering the rebuilding of the temple in Jerusalem was found at "Achmetha[1] in the palace that is in the province of

[1] Book of Ezra, vi. 2.

the Medes." The word Achmetha is also understood to mean a treasure house, and is believed to be identical with Ecbatana.

The name Hamadan seems to have come from the Arab tribe of that name, whose princes ruled over Mesopotamia and adjacent regions in the decline of the power of the Abasides A. D. 933–1055. The city was taken by Timour near the close of the fourteenth century. The first Shah of the Kajar dynasty completed the ruin of whatever remained of former improvements and greatness. On the east of the present city there is a high hill, which was fortified. It may have been the site of a citadel. In the streets of the city are to be seen the fragments of columns and polished capitals.

Old coins are to be found in the largest quantities in from half a mile to a mile or more south of the city, in what are now cultivated fields. The land is leased in small parcels by the authorities, with the privilege of excavating and washing the earth for coins. The pieces most commonly found are Alexandrian, Arsacidæ, and Sassanian. There is good reason to believe that the ancient palace and treasury were situated on a hill just west of the coin fields, whence it is probable the coins have been carried by the rains of many centuries. Near this point there is an immense stone hewn to represent a couching lion. It is the only object of the kind to be seen in that vicinity.

In and near the city there are subterranean water courses constructed of stone, and evidently of ancient construction. On the rocks of Alvand there are inscriptions. I rode well up the mountain side to see these. They are called Namal, and consist of two tablets in the wedge-shaped character. It is reported by natives that there are many subterranean channels and water courses. I went to the tomb of the distinguished physician, Avicinna. The structure is the usual tower-shaped building of the old mausoleums, and has two stories, with a dome over the top of the tower. An opening in the side of the crypt revealed a small dark passage which was said to connect with other passages; but which may have been the tomb of the person for whom the building was erected. The structure receives no attention and is falling to ruin. The population of Hamadan has been reduced very much by the famine and cholera, and as much by the flight of the people, probably, as by death from the other causes. It was conjectured that at this time, the city did not contain more than ten or fifteen thousand souls. There are thirty families of Armenians. The Jews claim twenty-five hundred to three thousand souls. The balance of the population is Mohammedan. The condition of the Jews and Armenians in this city differs in no essentials from that of their co-religionists in other places of Persia. Their chief occupation is the manufacture of wine and arak. Many of the Jews are physicians, and all, both Armenians

and Jews, are traders. The Armenians of Shevarin are occupied with agriculture.

The Jews drive a profitable business in what is called a Fâlgeer Khanah. It is a place in which prayers are repeated, and verses from the Old Testament and from the Talmud and other books, are written for the recovery of the sick and the cure of sterility. The scripture passages are written on bits of parchment or paper, and are worn as amulets to cure disease, to keep off evil spirits, and to give good fortune.

The Armenians perceived that this enterprise of the Jews was a paying concern, and they therefore followed the example, by starting a similar institution which they called a kashish khanah, or priest's house. If the Old Testament were so efficacious, the New Testament might be thought even more effectual in healing. The prayers were written by an Armenian, and sold for a price. The house was largely patronized. The patrons were chiefly Mohammedans and females. The revenue of the house became large, and the Mohammedan authorities put a heavy tax upon it. They claimed that the practices resorted to were a species of witchcraft, which they consider to be sinful; but as there was a chance to make money out of it, they levied a tax instead of suppressing the concern.

In early years the Armenian colony numbered one hundred families, and the tax of the whole community

was assessed at two hundred tomans. In the course of years the colony had been reduced to thirty families, yet the same assessment was made. The Armenians becoming Protestants, were persuaded to abandon the prayer-house, but the authorities still demanded the tax of former years. It was not until several years later than my visit, that the kashish khanah was finally suppressed and the tax remitted. The heavy tax was the ostensible excuse for opening the prayer-house, but it appears to have been an occasion for increasing the tax.

The Jewish colony here is of very ancient origin. Distinct mention is made in the Apocryphal books of the Old Testament, of Jews in this city and Raghes. The shrine of Esther and Mordecai is near the centre of the city. The two graves are side by side and covered by zerahs of carved wood. Upon these there is an inscription in Hebrew. The tombs are under a dome of burned and red brick. The whole building is of most humble construction, and the brick are evidently not of the most ancient size and make. When Tamour took the city, the building then standing was destroyed. The present structure was built at a later date.

At this time there was one Armenian priest in Hamadan. The priesthood had descended from father to son during several generations. The Nestorian preacher of the Protestants had returned to Oroomiah, and the priest yet performed the service of the Armenian Church

in the old church building composed of sun-dried brick. A young Armenian taught a school in the interests of the Protestants. Many of this people were favourably disposed to the evangelical sentiments, though as yet no church had been organized.

The suffering occasioned by the famine in the city had been very great. The Jews had received aid from their co-religionists in London. The Armenians had been aided by funds sent from London and from the United States, so that none of them died of hunger. The great majority of the sufferers were Mohammedans, so numerous as to make any very efficient help by foreigners quite impossible. The famine had now ceased, as compared with the devastation occasioned in previous months, yet the number of daily deaths from this cause was from twenty-five to thirty. The number of bodies baptized for burial during the winter, was reported to be twenty-five thousand, which seems incredible. If the report be discounted by one-half it will probably be less than the fact, which it is impossible to ascertain. Women and children were now seen by me, in the street gathering the bones of dead animals, which they crushed for the marrow to be extracted. They were searching the refuse and sweepings of the shops for a crumb which might possibly be found. In an open space near the stream which flows through the town, the sick and famishing lay in scores.

The city has no important manufactories. Its trade is chiefly local. The leather made here is considered

the best in Persia, and some earthenware manufactured in this place is taken to other cities. There is here a telegraph office of the Persian government, and of the line extending from Tehran to the Turkish border. This line was the first constructed in Persia, and was built by the British. The owners transferred their interest to the Shah on the construction of the line from the Aras; and the Government of India constructed a line from Tehran to the Persian Gulf at Bushire. The line to Hamadan was in bad condition. In many places the wires lay upon the ground. In other places they were carelessly hung upon a nail driven into the wooden poles. Yet such is the dryness of the air and of the ground, that messages could be sent over the lines.

From Hamadan to Oroomiah there are two routes; one by way of Senah, the capital of the province of Ardalan; the other by Bejâr. The distance is reckoned at from fifteen to eighteen days' travel by caravan. There is a chapar from Hamadan to Senah. This fact determined our route. The distance is some four days' travel.

I left Hamadan on the 6th of July, having first made two starts with a caravan; but the second time the chavidar objected to the loads, and taking them from the horses said that he must have extra pay, and started for the bazaar, expecting that we would come to terms, and submit to the extortion. As post-horses could be obtained at once, we lost no time in making

ready, and suffered the chavidar to depart in his delusive hope. Our route crossed the plain of Hamadan to the northwest. Although the altitude of the plain is not less than six thousand feet above the sea, yet the heat of the day was intense, so that we rode but six farasangs, and halted for the night at Kamkase. Our second night was passed with the Kurds of Chibooklee. We entered Senah near noon of the third day.

The entire country between Hamadan and Senah is very high, much of it being no less than six thousand feet above the sea level. We passed two ranges, the summits of which were six thousand five hundred, and seven thousand five hundred feet above the sea. Senah is situated in an open basin in the eastern slope of the mountains of Kurdistan. The city is said by the prince governor to contain twenty-five thousand people. But I should say that it could not contain half that number. The Jews have three hundred houses and the Papal Nestorians eighty families. A Roman Catholic mission has flourished a long time here, conducted, I believe, by natives of the country.

The governor of the province, Farhaud Mirza, resided here. He is a cousin of the Shah. The reputation of this man in the province was such as to impart confidence, if Persian testimony may be received. It was said that the governor had suppressed all lawlessness. He had recently taken off the heads of several highwaymen, and a man might now openly bear on his head a tray of gold coins from Hamadan to Senah.

At the hour appointed I went to the palace of the governor. The buildings appeared to me to be very old and in a shabby condition. The prince is a man of medium stature and thin features. He wore a Cashmere gown and slippers, and received me in the porch of the Berune. Here there were two chairs, and only two. One was occupied by the prince. I was invited to take the other. He professed great friendship for the English people and for the Americans in Oroomiah. His mirza had received instruction in the English language from some of the missionaries in that city. The governor, by the aid of this man, had composed a Persian-English dictionary which had been printed at a Persian press. A copy of the book was sent to me, with the salams of the prince, on the day of my departure.

The governor offered an escort of soldiers which I declined; but as he seemed to be urgent and said that he could not be responsible for my safety unless I took the escort, I said that I would be thankful for the services of one soldier. He volunteered to give me a letter to the governor of Sakis, and an order for an escort through the Kurdish country. The only discourtesy which I received from the natives in all my journey, was during the few days in which this man accompanied us. We frequently sent him on to obtain a lodging-place and to procure food; but wherever we went the people were disposed to resist his demands, which were uniformly made in an insolent and arbitrary

manner. The Kurds have a strong antipathy toward the Persian soldier, for the reason, I suppose, that the soldiers take whatever they desire without giving any compensation. The soldier attributed the insolence of the people to the fact that we had but one soldier; were there several of us, he said, the Kurds would be polite enough.

There is no post north of Senah. I therefore purchased horses here in order to travel by marches. Our route lay across the skirt of the mountains to Sakis and Souj Bolak. The distance from Senah to Sakis is twenty-four farasangs. There is little or no change in the general aspect of the country until one reaches the vicinity of Lake Oroomiah. The road crosses a succession of mountains and ravines with little variation. The ridges have an elevation of from five thousand to six thousand five hundred feet above the sea.

We left Senah an hour before sunset. After we had ridden some two hours the soldier said that we must be near the station, and that he would go on and secure a lodging-place for us. It was now night, but a clear moonlight disclosed the road. The soldier soon passed out of sight. The roughness of the way prevented fast riding. In going up a steep hill one of the loads fell off the horse, and the two men were detained with it in re-loading. I rode on slowly in advance. I was confident the men were following. The march was kept up in this order for some time. We now

heard a shout which we answered, supposing that the soldier had found the village, and was returning to us. In descending a ravine my horse started and some object passed rapidly across my track, but the light was not clear enough to enable one to distinguish an object at any considerable distance. We heard another shout, which was answered by all our party, and all hurried on, especially the men in the rear, who seemed to understand the situation. We soon came upon the escort. He was holding a man whom all the men fell to beating. The guard had been riding in advance, when two men sprang up in the way; one seized the bridle of his horse, and the other attempted to knock him off with a club. The blow was parried by the soldier. His shout and our answer caused one of the men to flee. The other was immediately seized by the guard, and held until we came up. All the men began to beat the supposed highwayman, when the story had been briefly told by the soldier, and they might have killed or greatly injured him had I not interposed. The man was now conducted to the station. It was near midnight when we entered the town, a cluster of hovels inhabited by Kurds. The highwayman was committed to the kathoda of the village to be conducted to the governor at Senah.

The soldier was very anxious that I should report his statements as facts, assuring me that if I would do so, the man would certainly be punished by the loss of a hand or of an eye. But as I had no confidence

in the soldier, I would not run the risk of doing a wrong to the man.

I shall not attempt any particular account of the villages and country between Senah and Oroomiah. Sakis and Souj Bolak are the only towns of importance, and these are no more than large villages. Quite all the other places are small clusters of wretched hovels, inhabited in common by human beings, flocks of sheep and herds of cattle; for the flocks share with the Kurds, at night, the security of the village. Many of the people, at this season, live in tents, and some of the villages are quite deserted. The inhabitants are Kurds. Quite all the men are armed at all times with a belt of pistols and knives, and there is a marked contrast between the fierce aspect of these people, and the courteous bearing of the Persian peasants.

Sakis is a town of one thousand houses. Of these fifty families are Jews, a few are Afghans, and the greater part of the people are Kurds. Having a letter to the governor I rode to his palace. He is a Kurd, and a man, apparently, about sixty years of age. He was courteous, and when I left, gave me a letter to the Kurdish Sheik in the town of Saru, requiring him to furnish a guard. At Saru we found a refreshing repast in readiness for us, of broiled chicken, and the best food I had eaten since leaving Tehran. Some twenty Kurds gathered about us, all of them being armed after the fashion of the country. The four sons of the Sheik came to meet us. They wore long and flowing robes

of white silk, and were cleanly and fair faced. On leaving Saru a Kurd mounted on a splendid horse, and armed with a spear and shield, led the way to the next station.

Souj Bolak is a much larger town than Sakis. The houses paying taxes were said to be one thousand. The Jews here number seventy families. We obtained rooms in the house of a Jew. He lived in the best house in the town, for which luxury, however, he had been compelled to pay twice. When he had completed the building, the governor sent word to him that a person who was able to construct so good a house must have plenty of money, and therefore must pay the governor for it, or lose his property. In order to avoid trouble with this minister of justice, the Jew sent to the governor a present of three hundred tomans, a sum equivalent to about six hundred dollars.

Leaving Souj Bolak we crossed the very fertile plain of Suldūz. The people were now busy with the harvest. From the Suldūz to the plain of the Ravandūz River, the road runs near the shore of Lake Oroomiah. A good part of the way is over a barren and dreary region, utterly without habitation, except the tents of a few migratory Kurds. We rode the greater part of the day and night. As we came after midnight to the vicinity of the first villages of the Ravandūz, we turned aside, and lay down under some trees by the sea, the waters of which now shone as a mirror, in the bright moonlight. We preferred the scene without to the

close and dreary room of a mud hovel. On the 18th of July we entered the gate of the mission premises at Seir, and completed the journey of two hundred and sixty-six farasangs, or ten hundred and sixty-four miles. By my record of distances there is less than a farasang's difference in the distance to Tehran by way of Tabriz and by way of Hamadan. It is not probable, however, that the reckoning of any two travellers would be the same here; since they would be dependent upon the report of natives as to the length of the stages if reckoned in farasangs; and if the reckoning were made in hours, there might be a discrepancy occasioned by different rates of travel.

In this journey I had my first experience with the sand-fly, which infests all parts of Persia. It is a gnat no larger than the head of a pin; of a green and white color, turning to black as the season advances. It is so small that only the finest screens will give protection from it. The hottest season seems to be most congenial to this insect, and it shuns a cool current of air. The bite of these insects is especially troublesome to foreigners who have not been inoculated with the virus, as the bite is followed with festers. I had my share of the attentions of these pests. The pendent position of the feet in riding, and the irritation, had aggravated the festers on my ankles, so that for several weeks I was unable to ride or walk.

A few weeks after my return, Mr. Stocking, with his wife and Miss Cochrane, left Oroomiah on a tour in

the mountains of Kurdistan. Their journey forms a sad episode in the history of the American Mission. From the cool regions of the mountains the party descended to the burning plain of Mosul in the month of September. Mrs. Stocking fell ill. In the course of three days it was found to be necessary to retreat to the mountains. Mr. Stocking was prostrated by sunstroke. On the third day from Mosul, Mrs. Stocking was too feeble to proceed. Their tent was pitched near Jeseriah. Here Mrs. Stocking died, on Sabbath morning, September 22d. The tent was removed and the interment made where she had expired. The other members of the party were detained by illness, and returned to Oroomiah in October.

I left Oroomiah with my family for Tehran, on the second day of November, going by way of Tabriz and the route I have described. In this long journey by marches of twenty-seven days, no very serious difficulties were encountered, and no events occurred more alarming than the appearance of a large leopard crossing our road and trotting leisurely over the plain; a snowstorm on a mountain-pass, and frequent threats of the chavidars to kill the Christian Persians who served us by the way. The man who led the horse of the taktravan was most obnoxious to the muleteer. The oft-repeated threat finally ended in one of the chavidars drawing a long knife and making a rush for the man; but an unintentional gesture of one of my hands toward a revolver which was fastened to the bow of my saddle

was seriously interpreted by the chavidar, and he instantly threw up both hands, crying for mercy, and promised never to repeat the threat. The remainder of the journey was made in peace between Mussulmans and Christians. Leaving the chapar route at Meanjub we took the higher road to Kend, and entered Tehran by the Asp Davân gate on the 29th of November, 1872, the lady of the party thus having the questionable honour of being the first American woman to enter the capital of Persia.

CHAPTER VIII.

Journey to Ispahan—General Features of the Country—Kanaragird—City of Koom—The Mausoleum of Fatimah—Sinsin—Kashan—Plain of Ispahan—Entrance to the City—Ride toward Julfah—The Zandah Rud—Antiquity of Ispahan—Persian History—Population—Origin of the Colony of Jews—Ruins—Bridges—Avenues—Maidone Shah—Madrassahe Shah—Chehâr Bogh—Chehil Sutun—Shaking Minarets—The River—Julfah—Character of the Colony—Relation to the Sufee Kings—The Ecclesiastical Establishment—The Archbishop—Diocese and Revenues—Roman Catholic Mission—Famine—Aid to Sufferers—Mr. Bruce—His Mission—Business of the Armenians—Trade of Ispahan—The Governor—The Sheik al Islam—Favourable Situation—Ruined State of Ispahan and Julfah.

In the month of April, and in company with Mr. Coan of Oroomiah, I went by chapar from Tehran to Ispahan. The latter city is south of the former, and distant from it seventy-one farasangs, or about two hundred and eighty-four miles. The caravan track here, as in other places of Persia, is the only highway. The telegraph wires of the government of India's line follow this route.

The highway crosses the plain of Tehran toward the south, and runs along the western side of the great desert of Khorasan. It makes many detours to avoid the depths of the desert, and crosses many mountain

ridges which lie between the principal ranges of the Elburz and Zagros. The general features of the country along this route differ in no essential aspect from what is to be seen in other parts of Persia, except the stretches of desert on the east appear to be more extended than those desert plains which are seen in other places. Barren plain and mountain succeed one another in monotonous alternation. On the west, range after range of mountains, separated often by wide valleys where neither the habitation of men nor the shadow of a tree is to be seen. On the east the desert is apparently without limit. Between the mountain ridges which run into it are large ponds, and small lakes formed by the streams of water flowing from the mountains in the winter and spring seasons. The greater part of these ponds are quite dry in the summer time. The ground once occupied by them is then covered with a white saline deposit. In the play of the mirage they have the aspect of lakes bordered with reeds and trees. Crossing the plain of Tehran for a distance of four farasangs, the road ascends a ridge whence we could see the general course of the highway in a good part of the journey.

Between Tehran and Ispahan there are four small rivers. The Karaj is crossed near the village of Kanaragird about seven farasangs from Tehran. The Kirche Rud rises near Sultaneah. It is crossed by a good bridge about four miles southwest of Kanaragird. The Koom River and the Shore unite near the bridge called

Poole Daloik, sixteen miles northeastward of the city of Koom. These streams were now broad torrents pouring their waters into the desert.

Kanaragird is a small village of huts, and Hōse Sultan, or the Reservoir of the King, as the name signifies, is a caravansary and cistern built for the purpose of supplying travellers with a place of rest and with a supply of fresh water. The second stage from Tehran is over a plateau, and from Kanaragird to Hōse Sultan. Four miles beyond the bridge of the Kirche Rud we entered the valley called the Valley of the Angel of Death, Malak al Mōte. It is so named from the absence of verdure, and the appearance of desolation which it has; but this aspect is no more a characteristic of this place than it is of many other regions of this country. The valley is believed by the superstitious natives to be the haunt of ghouls and satyrs. It is related that the satyrs beset the traveller by night and slay him in the way. On my expressing doubt of the truthfulness of these legends to the chapar shagird, and in answer to my question, he said that the satyrs are creatures having the body and feet of men with the head of birds and beasts. They surround the traveller and begin to lick his feet with their tongue. If the spell is not broken they devour him. The king, he said, once desired to know the truth if the valley were really haunted. He therefore sent many persons to sleep in this place; but no one dared to remain, for they heard such sounds and saw such forms as caused

them to flee in haste. At last a mullah offered to sleep in the valley. He saw many thousands of satyrs, for the air was full of them; but as he was an holy man they did him no harm.

We rode seven farasangs from Hōse Sultan to Poole Daloik, the Bridge of the Barber. This is the name given to a caravansary and chapar khanah near the bridge of the barber. Thence the road follows the margin of the Koom. The word koom means sand. The city of that name is near one hundred miles from Tehran. It is a sacred city, owing to the shrines erected here. De Anville supposes Koom to occupy the site of the ancient Choana of Ptolemy. There was a city here at the time of the conquest of the country by the armies of the first Khalafahs. Very little is known, however, of the early history of the place. The author of Bahr al Ansab records that twenty-three Sayeds who fled to Koom were here put to death by the enemies of the house of Ale. The particular sacredness of the place is derived from the remains of Fatimah, the sister of Imâm Reza. The popular tradition is that this lady was on her journey to the city of Tus, whither she was going to visit Reza. On arriving at Koom she perceived the city to be in mourning, and on inquiring after the cause, learned that the popular demonstration was occasioned by the death of Reza. The sad tidings caused her to delay in Koom, where she sickened and died of grief. A mausoleum was early constructed over her grave, but it was a very humble building.

By the order of Shah Abas the structure was enlarged and ornamented. The Sufee kings created the fame and wealth of the shrine. The sword of Abas hangs in the mosque. Sufee the First and Abas the Second were here buried. Fattah Ale Shah and Mohammed Shah are interred within the sacred inclosure; also the wife of the latter, who died in 1873. To this queen is attributed the honour of having caused the dome of the mosque of Fatimah to be covered with gold plate. The dead are brought from the country adjacent to be interred in the hallowed ground of the city. Koom is second in sanctity to the city of Mashhad only. The population of the city is estimated to be no more than ten thousand souls. The place was in former years much more populous than now. The wide area covered with ruins of houses on the east of the present site bears testimony to the decline of the city. The governor of the district resides in Koom. There is also a superintendent of the shrines and a large number of mullahs. We saw very many pilgrims going to the shrine. The greater part of these were women.

Passangoon is a small village where post-horses are kept. It is four farasangs southward from Koom. Sin Sin, seven farasangs beyond this, is the name of a chapar khanah near the plain of Kashan. Kashan is seventeen farasangs distant from Koom. It is situated on a low and flat plain. The altitude of the city is about two thousand feet above the surface of the ocean. It is one of the cities mentioned as having

furnished its contingent at the battle of Kadēsah, A. D. 636. Since the Mohammedan conquest it has been an important place, and at all times has been noted for the heat of its climate, for the size and venom of its black scorpions, the manufacture of silk, copperware, earthenware, and porcelain. It is said to be as large a city as Shiraz, though less in ruins. The founding of the city has, without reason, been ascribed to Zobaide, wife of Haroun al Rasheed. The potteries of this city were noted for a sort of faience and glazed ware which received the name kâshee. The term was used in time, to denote all similar ware, whether made in Kashan or in other places. The fact appears to be that the wares were made in several villages near Kashan, of which Gulpaigon is one of the most noted.

The Jews of Kashan number three hundred houses. The palace of Feen is noted as the place where Mirza Tagee, the chief minister of the Shah, was confined and put to death. The prince was murdered in the bath.

From Kashan the chapar road ascends the Koh Rud pass. The mountain is a spur extending from the main range into the desert a short distance. The more precipitous ascent may be avoided by a more circuitous route. The pass is the only high and difficult ascent between Tehran and Ispahan. After riding four farasangs beyond Kashan we came to a reservoir of water, built for the water supply of the city. It is formed by the construction of a dam across a deep

gorge in the mountain. The chapar station of Koh Rud is within about three or four miles of the summit. The ascent to the village was long and tedious. The darkness and the cold of the night may have made the journey to seem longer than it might have appeared to be in the day. The only room to be had in the chapar khanah was one well filled with wheat. The two other rooms had been taken possession of by the governor of Ispahan. He caused one of the rooms to be vacated. As the chimney was defective, the smoke of the wood-fire filled the room, and our only resource was to sit on rugs underneath the denser clouds of smoke. The bright light of the fire gleamed through the dense columns of smoke as a winter sun shines through a London fog.

The summit of the pass is about seven thousand feet above the sea. Deep banks of snow were yet in the highway. The distance from Kashan to Ispahan is twenty-nine farasangs. Bedek, Moorchakhare, and Gaz, are each six farasangs apart, and are miserable villages. The second is noted for the battle fought in its vicinity between the army of Nadir Shah and the forces of Ashraf the Afghan. From the Koh Rud the road descends to the plain of Ispahan. We rode near five farasangs over a level plain before reaching the city. No cultivation was visible until within eight miles of the city gate. There is every indication that in former times the entire plain was well tilled.

It was late at night when we rode up to the gate.

The gate was locked, and the key had been taken away; but the chapar shagird conducted us to a place where the wall was broken down, and we had no great difficulty in finding our way to the post house. Leaving the chapar khanah, we passed through many ruined bazaars and came to the Zandah Rud, which we crossed on a massive bridge, constructed of brick and stone. The river was now a broad and furious torrent, having been swollen by the spring floods so that the main channel was full. The chapar shagird conducted us by the usual road which follows the margin of the river. We came to a place where the water covered the road. The shagird was about to ride into the water, but, as the current was strong, and the water appeared to be deep, I recalled him. He said that he knew no other road. We therefore returned to the post house, where we remained during the balance of the night. In the morning we experienced no difficulty in finding the now frequented road to Julfah, and we learned that the road taken by us on the previous night was impassable, being covered in places by water from ten to fifteen feet deep.

Much has been written by Persian writers concerning the antiquity of Ispahan. The founding of the city is, by them, referred to the fabulous eras of Hushang, Tahmoors and Gemsheed. Kai Kobad, of the Kaianian dynasty, or that of Cyrus, is said to have made the place his capital. He is believed, by some, to have been the same as the Dejoces of the

Greek writers. The building of Ispahan is believed to have preceded the construction of Ecbatana. In the enlargement and building by Kai Kobad, four villages were united in one city. The city was known to the Greeks by the name Ispadana.

The Emperor Heracleus marched as far as to Ispahan. The city is said to have made a brave resistance against the Saracens. It figured as the seat of royalty in the reign of Al Buyah, who seized the place A. D. 933. It was made the capital of Shah Abas, and continued to be the capital city during the reign of the Sufee Shahs. It was in the time of the kings of this dynasty that the city became most known in modern times.

The population of the city in the times of the Sufees has been variously stated at from five hundred thousand to one million souls. Chardin, who entered Ispahan two hundred years ago,[1] says that it contained twenty-nine thousand four hundred and sixty-nine houses. It could not have possessed, therefore, more than about one hundred and fifty thousand souls at that time. Olivier reckons the population to be two hundred thousand souls, and the number of houses to be twenty thousand, supposing ten souls to be in every house, which is an estimate far too large. At this time,[2] there are no more than fifty thousand souls. In this number is included three hundred families of Jews and a few Guebers. Persian writers relate that

[1] 1673. [2] 1874.

the first colony of Jews was brought hither in the time of the Babylonian captivity, and that a part of the city occupied by them was called Judea.

The ruins adjacent to the present city are very extensive. The most important objects are the works of the Sufee kings. There are five bridges over the Zandah Rud. They are constructed of stone and burned brick. The best built is that called the Kurpe Shah, or bridge of the king. It has a paved carriage way thirty feet wide, and a walk on either side for footmen, which is covered with an arched roof of brick. The city was, and is now, on the northern bank of the river. There were, however, many gardens on the south side of the Zandah Rud. Two wide avenues extend through a great part of the city. Each avenue runs to a bridge: on both sides of the avenue there are rows of plane trees. A small canal curbed with stone, was constructed in the middle of the street. In this there are basins of granite, into which the water fell and through which it flows.

The Maidon Shah or Square of the King is an oblong court surrounded on all sides by rows of shops two stories high. On one side is the garden of the governor. One side is close to the bazaar, from which it is separated by a colonnade.

The Madrassahe Shah, or King's College, has a fine front of tiles, on one of the avenues. Cloisters are constructed on the four sides of the court in two stories. The rooms were once filled with students,

but they have now of a long time been well-nigh deserted. Chehâr Bogh is the name given to four gardens constructed by Shah Abas. One section of these called Chehil Sutun or forty pillars, is a summer house with a porch having twenty pillars. There is a tank of water in front in which the twenty pillars are reflected making the forty columns denoted by the name. The twenty pillars are of brick and wood, resting upon granite cut in the form of lions. The ceiling is set with mirror glass cut in small bits and fastened with plaster. The interior is said to have contained the throne. On the walls there are many pictures. The upper part of this building is occupied by artists and artizans who manufacture cards and kalamdans.

In another part of the city there is a mosque with two minarets so constructed that a person standing between the two can by a slight motion of his feet cause the minarets to vibrate.

The river is believed to take the name Zandah Rud, meaning living river, from the excellence of its water, or from the real or supposed fact that the water is adapted to the purposes of agriculture. In the summer season the water is well-nigh consumed. At other seasons it flows to the desert where it forms an extended morass. The once celebrated suburb called Julfah is situated on the south side of the river and about two miles from the city. The name was taken from the Armenian town of Julfah, in Georgia, inhabited by Armenians, who were removed to this

place by Shah Abas in A.D. 1603. The Shah allotted lands to the Armenians and the place was called New Julfah. The first colony was increased by subsequent importation of captives from Armenia, until it contained sixty thousand souls.

Of the twelve churches as first constructed, three are claimed by the Romanists to have belonged to the Papal Armenians. Seven or eight of these churches are now standing in fair condition, yet going to ruin. The cathedral is the principal structure. Its interior walls are profusely ornamented with paintings. The best preserved churches are the Cathedral, St. Stephens and St. John. These bear the dates 1104, 1140 and 1144 of the Armenian era.[1]

This colony is reported to have been formed of the wealthier class of Armenians. It received much patronage from Shah Abas and his successors; but has steadily declined since the last of the Sufee kings. It suffered much during the inroad of the Afghans and in subsequent times. The colony is now reduced to about twenty-five hundred souls, the greater part of whom are very poor. The ecclesiastical establishment consists of a bishop, archbishop, and an uncertain and small number of suffragans. There is a monastery and nunnery conducted on a small scale. The archbishop comprehends in his diocese the Armenians of India and of Eastern Persia. He is subject to the Catholikos of Etchmiadzin. The present arch-

[1] A.D. 1655, 1691, 1695.

bishop is a courteous gentleman about thirty-five years of age. He derives an uncertain revenue from the impoverished Armenians of Central and Eastern Persia, which is supplemented by funds from India. There is in Julfah one priest of the Roman Catholic Society of Lazarists. He claimed that his church was represented in Ispahan early in the fifteenth century. The present mission was begun in 1839. It has one church, a nunnery, a small school, and about sixty adherents.

The people of Ispahan and Julfah suffered very much from the famine. Many were supported by Mr. Bruce, a missionary of the Church Missionary Society. He received from England, for the aid of the sufferers, about sixteen thousand pounds sterling. He fed or aided with these funds about seven thousand people. Of these who were assisted two thousand were Armenians. The remainder were Mohammedans of Ispahan and other places. I learned from Mr. Bruce that the Church Missionary Society had not authorized the establishment of a mission in Persia; he was here at his own choice to make a revision of the New Testament in Persian. He had charge of a school for boys and carried on mission work. The school contained about one hundred and fifty boys, including some thirty orphans. The teachers were Armenians of Julfah, and two of them were priests. This mission begun by Mr. Bruce was adopted by his society in 1875. There are now[1] two male mission-

[1] 1884.

aries, and one female missionary, a chapel, an organized church, and two schools.

The Armenians of Julfah are engaged in trade and in the manufacture of wine and arak. The people of Ispahan are for the most part Mohammedans, and have a local trade. The namads of Ispahan, and vessels of copper and brass manufactured here, are in demand in other cities. Zile Sultan, the eldest son of the Shah, is governor of the province, and resides here. The Sheik al Islam has an actual or assumed authority over the religious orders of the city; but has no power or influence over the mullahs of other cities. The plain of Ispahan has an elevation of about four thousand feet above the sea. The fertility of the plain, the supply of water from the Zandah Rud, and a propitious climate combine to make this a favourable location for the capital of the country. But these conditions are not the most powerful causes of prosperity in Persia.

At present Ispahan impresses one more by the extent of its ruins, than by any other feature. Many bazaars constructed in the best manner have not an occupant. Mosques and schools are deserted. A multitude of the humbler dwellings are without inhabitant and falling to earth. Ispahan is the relic of a powerful and fallen dynasty of kings, and Julfah is distinguished as the memorial of a captive and perishing church.

CHAPTER IX.

From Tehran to the Black Sea—Routes—Ride to Casveen—Ride to Mazarah—Chapar and Caravan—The Hazân Pass—From Hazân to Poie Chinar—Poie Chinar—The Shah Rud, or King River—Treeless and Forest Regions—Furious Winds—The Safeed Rud—Olive Groves—Rustumabâd—Rice fields and Booths—From Rustumabâd to Kudum—The People—Their Dwellings—Herds of Cattle—Ride to Rasht—Country between Rasht and Pere Bazaar—Navigation to Anzile—The Mord Aub—Situation of Anzile—Persian Ships and Russian Control—Mail Steamers—The Mechyle—Use of Petroleum for Fuel—Astara and Lankoran—Natural Harbour—Islands—Environs of Baku—Customs—Appearance—Population and Importance—Public Buildings—Languages—Cape Apsheran—Petroleum Wells—Fire Temple—Transportation of Oil—Water of Baku—Russian Post—Country between Baku and Shirwan—Shirwan and Shamakha—Earthquakes—Sargis—The sect of the Molakans—Routes to Tiflis—Descent from the Caucasus—Rivers—Aug Tchai—River Cyrus or Kur—Gangah—Gessan—Situation of Tiflis—Altitude and Climate—Antiquity—Population—Emporium—From Tiflis to Pote—Climate of Pote, and Mortality—Batoum—Russian Customs—Railway to Baku—Decline of Tiflis—People of the Caucasus—Return to Tehran.

I SHALL give in this chapter an account of a journey made by me to the Caspian and Black Seas in the autumn of 1875. If a part of the route pursued lies in territory now subject to Russia, yet it should be remembered that the same country was in former times subject to the Shahs, and the history of it

is intimately connected with the history of Persia. At this time a very large number of the people inhabiting Georgia are of the sect of the Twelve Imams. It is estimated that of the four million people inhabiting the eight thousand square miles of territory called the Caucasus, two million two hundred and fifty thousand souls are Mohammedans.

There are two principal routes from Tehran to the Caspian Sea. One by way of Casveen and the Hazân Pass, the other by Damavand and Barfrush to Mashhade Sar. The latter is much the shorter, requiring but six days' travel. It is not, however, the most frequented route. The objections to it are the great height of the pass, the want of post houses and stations, and the lack of accommodations in case of detention, at Mashhade Sar. It is thought also that one is more likely to suffer from malaria if detained at this port than he would be at Rasht or Anzile.

I left Tehran on the 29th of September, intending to go to Rasht and Anzile, thence to Baku by steamer, and from that place to Tiflis by Russian post. A Persian servant went with me to Anzile. I had made a start on the previous evening, but the chapar horses were not brought in time to reach the gate before it was closed for the night. We found the gate locked and the key had been carried to the custodian of the city. It was now too late to obtain an order from the authorities for the opening of the gate. On similar occasions in time previous I had experienced

no great difficulty in passing the piles of earth which may be called a wall, at a point where the flood had carried the earth away; but after remaining open during several years, the breach had recently been repaired through the revived vigilance of the Sadr Azam. It was now impossible to get out of the city at any point of which I had knowledge. The natives usually have some opening well concealed, by which one can pass for a consideration. I had no doubt a gap could be found, but as I did not feel disposed to investigate after nine o'clock at night, I returned to my house for the night.

At the earliest dawn we passed the gate, but owing to the bad condition of the horses we did not reach Casveen until nine o'clock at night. The last stage of four farasangs was made after dark and by the light of a lantern which one of the men carried. Two of the horses ridden by me came down, but without doing any harm. Soon after ten o'clock we left Casveen for a ride to Mazarah, five farasangs distant. We reached the station soon after midnight, having ridden, since morning, twenty-nine farasangs, or one hundred and sixteen miles. The last stage was made with a trotting horse, which would travel with no other gait. It may seem to most persons to be quite unnecessary to make so much haste and experience so much inconvenience, or torture the poor horses by fast riding; but wearisome as chapar riding may be, the slow progress of a caravan is more tiresome, and prolongs the

misery of riding, and of lodging in Persian hovels. As to the torture of the horses, it is to be said that as they make but one stage, it may be a question which has the greater torture, the rider or the horse.

At Mazarah no horse could be had, and we were obliged to delay until one should come in. We therefore remained until morning. I was then obliged to take Hobson's choice and ride a horse which had come in from a journey of nine farasangs. I rode over the same stage, making a trip for him of continuous travel of near seventy-two miles. From Mazarah the road ascends the Hazân pass of the Elburz range. The summit is a little less than six thousand feet above the sea. The village of Hazân is near a farasang from the highest point, and on the northern slope. It contains an old caravansary and a few hovels. From Hazân to Poie Chinar the distance is three farasangs, and the descent is continuous and precipitous. The descent may be inferred from the fact that the valley of the Shah Rud, a short distance beyond Poie Chinar, is fifteen hundred feet above the sea, and we descend from an altitude of five thousand feet in the course of about fourteen miles. The road is, however, much more precipitous in some parts of the way than in other portions.

At Poie Chinar there was an old caravansary, too filthy to occupy. The nearest post house was at Manjeel, four farasangs distant. The name Poie Chinar means the foot of the plane tree. If the trees were

ever here they have perished. In later years a chapar khanah has been constructed here, and the passage of the mountain is made with less fatigue, since fresh horses may usually be had at this post house. Some four miles from Poie Chinar, the road crosses the Shah Rud River by a brick bridge. This river rises on the northern slope of Shimron and flows nearly due west, passing within a mile of the station Poie Chinar. The road hence to Manjeel follows in part the margin of the river and the valley. Near Manjeel this stream unites with the Kizil Uzen flowing from the west. The united waters flow thence to the Caspian Sea under the name Safeed Rud. The Shah Rud at the bridge is about fifty feet wide, and has a shallow and rapid current. All the southern slope of the Elburz as far as to Hazân resembles the regions of the interior by being treeless and barren. But a change in the aspect of the country is apparent in the descent from the summit of the pass. The northern slope has a few low shrubs. The northern side of the valley of the Shah Rud has some groves of fir, and the tops of the second range of mountains are covered with dense forests.

Manjeel is a village of about one hundred houses. It is situated near the confluence of the two rivers which I have here described. It is, however, so far up the side of the mountain as to be beyond the floods which sometimes cover the lowest lands of the valley. It is near fifteen hundred feet above the level of the

sea. The only telegraph office between Rasht and Casveen is at this place. The post house in this village is the best one north of Casveen. Before we reached Manjeel, and some two miles from that town, we met two companies of men drawing wagons loaded with castings for the king's shops in Tehran. One of the companies consisted of fourteen men. They had consumed the entire day in hauling the load two miles, and had been three months in coming from Rasht to this place, a distance of about sixty miles. The road is impassable for wagons.

About two miles north of Manjeel the Safeed Rud passes by a very narrow gorge, through the coast range of the Elburz. The narrowest point of the chasm is here where the river enters the mountain. There is, at this point, a bridge of brick, and the road crosses to the western side of the river, and follows that bank of the stream. The length of the chasm by the roadway is about forty miles. It opens a narrow channel to the lowlands which border the Caspian Sea.

Near sunset a furious gale began to blow from the north, which continued all night. This chasm is noted for these violent winds. They continue during certain hours of quite every day. Their force is least at early dawn and increases until midnight. It is unsafe to attempt crossing the bridge at some hours of the day. Mules have sometimes been blown from the bridge, and it is no uncommon occurrence that the water of

the river should be blown over the top of the bridge, which is some thirty feet above the river bed. The chasm opens a way for the winds which are pent up on the southern Caspian. The mountains on either hand of the gorge rise to a height of six and eight thousand feet above the sea. The Safeed Rud is nearly dry in the late summer and autumn. The channel is not more than from fifty to eighty feet wide in the greater part of the way. The river appears to have much greater width and depth below Rustumabâd. The roadway from Manjeel to a point some three farasangs below Rastumabâd runs on the margin of the chasm. In the greater part of the way the passage has been cut out of the rocks, but in a very rough manner. No skill has been shown in the construction of the road. In many places it passes along the brink of a rock several hundred feet above the river, and is so narrow that caravans pass one another with difficulty. The mules and horses are sometimes crowded over the height with their burdens, and are killed in the fall. Olive trees grow at Manjeel, but are more abundant below that station. The trees thrive on these mountains, and furnish the principal production and article of commerce in this region. Oranges grow here and in the provinces of Mazandaran and Gelân.

There is a caravansary, chapar khanah, and a small village at Rustumabâd. Rice is grown in the valley. In the rice swamps booths are erected. In these the

owners of the rice fields keep watch by night or by day. Every booth was made with four poles stuck in the wet ground; a floor is placed about ten feet above the water, and above this a roof of straw thatching. In this place the watcher is safe from the attack of the wild hogs and other animals, and is able to protect his property. The aspect of the mountains is in many places attractive. Little patches of cultivated land, or green meadow, separate dense groves of evergreens and olives. The distance from Rustumabâd to the next chapar khanah is five farasangs. The forests become more dense as one approaches the lowlands, and there is an increasing variety of trees and foliage.

Near the Imam Zadah, the road descends the last of the mountains to the lowland. From this point to Rasht, a distance of near thirty miles, there is a graded road in fair condition, though very tortuous. The forests here are called jungle by the natives. Oak, walnut, and beech trees abound. The box and walnut are valuable for export. The forests are frequented by many birds of gay plumage, and by tigers, leopards, bears, and wild boars. The sky, during the greater part of the year, is clouded, and the air is so humid that the foliage is constantly wet as with dew, and the clothing of the traveller gathers dampness as he passes along the road on a rainless day.

The people inhabiting this region are distinguished from the people of the interior by race and language. They represent the ancient Gelae; from them is de-

rived the name of the province Gelan. The people are called Gelee by the Persians. They are of lithe and spare form and sallow complexion. They live in rude huts constructed of poles, and having the sides and roof thatched with straw. These dwellings are hidden in the thickets and dense forests, and their presence is known only by the narrow pathway of the jungle. Numerous herds of fat cattle roam at large, never needing stable or feed, for the grass and foliage are not destroyed by frost or cold. The people find employment in growing rice, making silk and charcoal, raising olives and oranges, and in cutting timber. These products are exchanged for the wheat and fruit of the interior, and for the cotton goods brought from Russia. We rode from Kudum to Rasht in a drenching rain, which saturated every article of clothing in spite of gossamer overcoats. Rasht presents a striking contrast to the cities of the interior. The latter are situated on broad plains or on the treeless slopes of mountains. Rasht is concealed by the foliage of a forest. Quite all the houses are constructed of burned and red brick, and are two stories high. The roofs are square or pointed, and covered with tiles. They are made with broad eaves to protect the walls from rain and moisture.

The city contains, as is supposed, about twenty-five thousand people, all of whom are Mohammedans, except some three hundred Armenians, and half a score of Europeans. There is here a British and a Russian

consulate. The governor of Gelan resides in Rasht. There is a telegraph line from this place to Tehran, but it is of little use between Rasht and Manjeel, owing to the humidity of the air and the condition of the wires. The bazaars are supplied with fruits, Russian sugar, and cotton goods from Europe. Some attention is given to the raising of tobacco, and it has been thought that the climate is favourable to the growth of the tea plant. The sugar cane grows luxuriantly in some districts. In 1876–7, the plague prevailed in this city with great virulence. It is estimated that as many as four thousand people fell victims to the scourge.

I have written on a previous page of the route between Anzile and Rasht. The country between Rasht and Pere Bazaar was originally a morass and jungle, wellnigh impassable. A turnpike has been constructed. The distance is about six miles. The only building at Pere Bazaar is a custom house. This is the place of landing for the small row and sail boats coming from Anzile. A small creek flows by the bazaar. On the waters of this little stream a number of sail and row boats were moored, waiting for passengers and freight. The boatmen were very noisy, and demanded exorbitant rates. They gradually reduced their demands to one-half the price first asked.

I secured a seat in one of the boats and watched the novel process of navigation. The boatmen carried a

line to the shore and towed the craft down the creek until it was impossible for them to proceed further by land. They then got into the boat and took up their oars. In half an hour's time we entered the waters of the Mord Aub. Passing the mouth of the creek, the shores of which are marked by reeds and a lamp post, we came upon an open bay, which required three hours' time to cross to Anzile. When the wind blows from the land the water of this bay is fresh, but a heavy wind from the north drives the salt water of the Caspian Sea into the bay. The breadth of the Mord Aub may be twelve miles, and the greatest length twenty-five miles. The water is shallow except in front of Anzile. The outlet of this bay is a channel from three to five hundred feet wide, and between two narrow peninsulas separating the Mord Aub from the Caspian.

Anzile is on the western side of this outlet. The peninsula upon which it is situated is less than a quarter of a mile wide, and but a few feet above the surface of the sea. A bar extends across the channel and prevents large vessels from entering the bay. The greatest depth of water on the bar is from six to eight feet. The Caspian Sea is very deep a few miles from the shore, having a depth of three to five hundred fathoms. The winds from the north often drive a heavy sea upon the coast. The deep sea rolling upon the bar, prevents, for a time, all entrance to the bay by steamers and sailing vessels. The small village of Anzile contains a custom house and bazaar. With the ex-

ception of a half dozen families of Armenians, the people are Mohammedans. The king's palace is a conspicuous object. It is situated on the point of the peninsula and in the village. The grounds are suffering from the encroachment of the sea, and the palaces will be undermined in time, if efficient means are not adopted for their security.

A small side-wheeled steamer, belonging to the Shah, was anchored near the eastern shore of the outlet. This is the only steamer owned by the Shah, and afloat on the Caspian. A few ships are owned and run by Persians, but these are so few that it may be said that quite all the shipping is owned by Russians, and Russia has entire control of this sea. Steamers of fair size and accommodation touch at all the ports twice each week in summer, and once every month in winter. The passenger and mail steamers of the Caucasus and Mercury Line ply between Astrakan and Ashurada. The steamer of this company was due on Friday evening. It was not certain at what hour she would arrive. The small boats, therefore, were moored along the beach and in the outlet of the bay, awaiting her coming. It was not until sunrise on Saturday that the vessel came in sight. She cast anchor about two miles from the shore, and it was necessary to row this distance. The Mechyle, for such was the name of our steamer, is a propeller, two hundred and seventy-five feet long and thirty feet beam. She made twelve knots an hour and rolled like a log. This, with other boats

of the Caucasus and Mercury Company, were bought in England and Europe, and, after sailing up the Baltic to St. Petersburg, were cut in two and transported by a portage to the Volga, where, being put together, they in time of high water steamed down to the Caspian Sea.

A marked feature in all these boats is the arrangement for using the crude petroleum for fuel. The fires are started with wood, and as soon as steam is up a jet of petroleum is driven by a jet of steam into spray, and to the end of the furnace. The combustion is thus made perfect. The two jets are controlled by means of two faucets, and pipes properly adjusted at the opening of the furnace. It is claimed that no danger is incurred by the use of the petroleum. Such is the abundance of this oil at Baku, that it is the cheapest fuel to be had on the shores of the Caspian Sea, and it is the only fuel available on the eastern coast.

The steamers touch at Astara and Lankoran. The former is a small village on the boundary between Russia and Persia. The latter is the first Russian town on the Caspian coast. Ten miles north of Lankoran there is a broad bay protected on the north. Steamers and sailing vessels run into this natural harbour in rough weather, and when they cannot safely lie at anchor in the roadstead of these towns. On the north of this bay there is a chain of islands off the west coast. In rough weather the vessels run between these islands and the mainland. Our steamer made

but short stops, and, though we did not leave Anzile until near nine o'clock, we entered the harbour of Baku, two hundred and forty miles distant from Anzile, at about nine o'clock in the morning of the next day. There is a clear view of Baku and of the surrounding country to be had from the deck of the steamer on entering the spacious bay upon the shores of which the town is situated. Many islands appear on the south of the harbour. A bold ridge runs to the sea on the south of the town. There are high hills on the west which, in the northwest, unite by a gradual slope with the lowland of Cape Apsheran. The cape lies on the north of the town.

The officers of the customs came aboard as soon as the steamer entered the bay. Our passports had been surrendered to the clerk of the steamer to be delivered to these officials. All the baggage was taken to the custom house, where it was examined. As it was now the Sabbath, I went immediately to the congregation of the Protestant Armenians. I found about forty persons present. One Avek Vartinoff, an officer of the police, led the services in the Armenian. Quite all the members of this congregation were from the city of Shamakha. The services were conducted in the order of Presbyterians or Methodists, and no ritual was used. There are in Baku two Russian and two Armenian churches. The Mohammedans enjoy their own religious faith with less ostentation than is customary in the countries of Islam.

Baku has the appearance of a large European town. A goodly number of ships were at anchor in the harbour. The bay forms a natural harbour. The force of the sea coming from the east is broken by the islands which lie off the coast. The name Baku is thought to have been derived from the Persian words *bad*, the wind, and *kubedah*, beaten, and therefore means wind beaten. It is so named from the prevalence of winds on the coast. These drive the sand into drifts in the streets of the town. It is, however, conjectured that the name was taken from that of a Tartar prince who once ruled in these regions.

The population of the city is about ten [1] thousand souls. It is the most important town on the shores of the Caspian Sea. It derives importance from its excellent harbour, extensive petroleum wells, and from the fact that it is the principal military post for this district. A large number of the people are Russians in the service of the government. Many are Germans. The Armenians number three thousand souls. The Turkish or Tartar Mohammedans are more numerous than the Europeans. The barracks and government buildings are spacious. The Russian churches are quaint structures of stone. Each one has its roof painted green, and is surmounted by a triple cupola, significant of the Trinity. An old tower of stone near the sea is a memorial of the Tartar rulers. The

[1] In 1884 the place contained about thirty thousand people, and promises soon to be the largest city of the Caucasus.

bazaars in the lower part of the town with their Mussulman occupants, are in marked contrast with the European shops in the streets adjacent and above them. The languages spoken on the streets and in the shops are the Russian and the Turkish. The drivers of the public conveyances are Turks. The buildings are, for the most part, of stone.

Baku is more noted for the petroleum of Cape Apsheran than for any other feature. On my return, a few weeks later, I had time to go to the petroleum wells, and it will be in place to give some account of them here. Cape Apsheran is about twenty-five or thirty versts wide in a line drawn north from Baku. There are several localities in which the oil has been found. But the principal source of supply is a small tract of land about fifteen versts north of the city. Near a hundred wells have here been sank in the space of a few acres. The wells are opened by boring, and oil is obtained at a depth of from three to five hundred feet. The flow of oil is like the jet of a geyser. The jets of oil reach the height of from thirty to sixty feet above the ground. At this time a well had recently been opened, and efforts were being made to stop the flow of oil without effect. The height of the flow was not less than forty feet, a good-sized stream of the oil flowed from the well in a ditch to a large pond of petroleum. A few versts east of this point, gas is obtained by sinking pipes in wells dug or bored for the purpose. I saw several lime kilns burning with gas thus ob-

tained. An extensive series of furnaces were heated in the same way.

Many years ago there was a fire temple of the fire-worshippers in this place. The old building was standing, but appeared to be deserted. The fires of this region have long since lost their mysterious aspect, and have been put to such secular uses as to appear to be no longer of Divine origin, or an appropriate object of worship. Having ceased to be the symbols of the fire-worshippers, they have become the shrines of the worshippers of Mammon.

At this time the only means of conveying the oil to the harbour was by carting it in large tanks. In later years a railway has been constructed and a pipe has been laid to the refiners. There is no good water in Baku. That which is obtained and used in the town is strongly impregnated with salt and petroleum. Good water is to be had by bringing it a distance of several miles. On leaving Baku I had my first experience of the Russian post. The post is controlled by the government. One of two degrees of speed is permitted. The choice must be made by the traveller between the ordinary rate, and chapar. He may have a choice of vehicles also. These are the phæton, diligence, tarantas, and troïka. The tarantas consists of a coach set on bars of wood instead of steel springs. The troïka is a wooden box lined with sheet iron, and having a curved bottom like that of a boat, set upon the axles without any springs. The only device for relief from

the jolting of this wagon is a net of ropes stretched for a seat, or a bed which the traveller in Russia is always supposed to carry when going by post.

These vehicles are let at a carefully graded scale of prices, which are supposed to represent the different degrees of comfort imparted by each kind of conveyance, as well as the amount of capital invested in each. No vehicle can be drawn by less than three horses, and four horses are preferable, and commonly required; for the roads are rough and the wagons heavy. Four horses can be hitched to the conveyance more easily than three can be. Two are attached to the tongue and forward axle, and two may be attached to the rear axle by means of poles extending from the axle over the forward wheels. There is one pole on each side, and a singletree is fastened to the end of the pole. As I was without travelling companion, I had no need of a diligence or tarantas, and therefore hired a troïka and three horses, believing that three could draw the driver and myself. I had not understood the need of taking a bed, and the arrangement of a rope seat was unknown to me. I had only an overcoat and shawl. Having ridden in this conveyance two nights and two days in succession, I feel qualified to give advice, and to say that I do not like the troïka.

It was necessary that I should go to the post house, to make sure of leaving Baku at sunset, and that there might be no delay. The horses were attached to the troïka in the yard. The vehicle was heavy. A

good part of the harness was made of ropes. The usual bow was suspended above the horse which was in the thills, and a bell was attached to the top of it. As soon as the driver took up the rope lines, the horses sprang forward for the gateway, and one of the wheels struck the gate post. A man seized the bits of the horses' bridles. The troïka was lifted clear of the post; the horses made a plunge into the street, and started upon a run which they continued until want of breath compelled them to slacken their pace. This is a fair sample of the start at every post house. The driver has but little control over the horses, and they are trained to make this sort of a start. The drivers appear to have been taught to mind their own business, and to be as uncivil and ugly as possible. The post stations are from fifteen to twenty versts[1] apart. The horses are in excellent condition. We made frequent changes of horses and drivers, and continued the journey during the entire night. Soon after sunrise we entered the village of Shirwan, having ridden since sunset a distance of one hundred and thirteen versts. On returning over this route a few weeks later, I had an opportunity to remain a day in this place, and drove thence to Baku in the day time.

The country between Shirwan and Baku is a barren region, and in great part destitute of streams of water. The highway crosses a part of Cape Apsheran for a distance of near fifty versts. The Caspian Sea is

[1] A verst is equal to a fraction over two-thirds of a mile.

plainly visible on the north of the cape. In the second fifty versts the road traverses a hilly country much higher than the cape. At Shirwan we come upon the southeastern extremity of the Caucasus range. Very high and precipitous mountains are to be seen to the northwest. There are here two large villages. The southern of the two is called Shirwan, and is inhabited by Mussulmans. The northern town is called Shamakha, and is peopled by Armenians. The villages are contiguous to one another, and together contain about fifteen thousand souls. In former years this place was the seat of government, and was a military post. The town lost its importance in 1860, with the removal of the government offices, and the military post, to Baku.

The decline of the city is due in part to the earthquakes from which it has suffered. That which occurred in the autumn of 1872 prostrated many houses and occasioned the death of one hundred people. The Protestant Armenians were assembled at the time of the catastrophe, in their house of worship, which was constructed with stone walls and a light frame roof. The first shock caused the people to spring to their feet; but the quickly returning wave prevented escape, and prostrated the entire building. Twenty persons were instantly killed, and one hundred persons were rescued from the ruins. The trials experienced by this congregation have been many and very great. An Armenian teacher and exhorter named Sar-

gis is the founder and religious guide of this people. In his youthful years he attended the school of the German missionaries then stationed at Shusha. He came to Shamakha in 1842, and opened a school for Armenian children. In time, as his Evangelical sentiments became known, opposition was stirred up, and his school closed. But a goodly number of Armenians had adopted his views. In 1867 he and his adherents were ex-communicated from the Armenian Church. He was ordered to appear before the bishop. He was banished by the Russian authorities, but in time returned. During several years the Protestant congregation were not permitted to hold religious services, and the sacraments were denied them. Religious meetings were held in secret, and in the valleys of these mountains.

The Russian authorities finally adopted a lenient policy, and attached the congregation to the Lutheran Synod, with a pastor at Tiflis, four hundred versts distant. No sacrament can be administered, nor can marriage be celebrated, except by this pastor. No person could become a member of this church except upon a written application accepted by the congregation, endorsed by the pastor at Tiflis, and approved by the Russian authorities in that city. The Society now numbered five hundred members. They have a commodious school building, erected by funds sent for the purpose by Christian people in Germany. This building has a large chapel in which the public services of

the congregation are held. The school for boys contained sixty boys, and that for girls, twenty pupils. In 1884 the Society had in employ an Armenian pastor, who had received his education in Germany, but was connected with the Lutheran Synod.

In all this region there are numbers of the religionists commonly called Molakans. They are of the pure Russian stock. Sixty thousand of this people were removed from Russia proper to the Caucasus on account of their refusal to conform to the Russian Church, from which they had separated. Their creed appears to be in some particulars very indefinite. They discard the ordinances and hold the allegorical interpretation of the Scriptures. They are agriculturists, industrious and prosperous.

From Shamakha there are two routes to Tiflis: one follows the valley of the Kur River; the other is known as the mountain route. I chose the former, said to be the better, and also the longer by near fifty versts.

Leaving the village near noon, we drove at a furious rate, a distance of seventeen versts, over a hilly road. The driver was told to slacken his speed, but he replied that the order called for chapar, and that he must obey the order; this was said at the top of a long descent down which the horses went at a full gallop. They fortunately passed the bridge at the foot of the hill without doing harm. I was more fortunate than another person of whom I heard in

Tiflis, for in descending this mountain the wheels of the troïke struck the stone curbing of the bridge, and he was thrown to the ground with broken bones and bruises.

The arrival of the governor's cortege by chapar detained us an hour at the next station. On seeing me the governor inquired very courteously the cause of detention, and learning the reason ordered that horses should be furnished at once. The elevation of this station is near three thousand feet above the level of the sea.

In the course of the next stage the road follows a spur of the Caucasus, and during several versts there is an extended view of the valley of the Kur on the left, and south and west, and of the Caucasus on the north and northwest. The descent to the valley is very precipitous, and is made by a zigzag course. The difference in altitude between the summit and the valley beneath the mountain is fully two thousand feet. The Goeg Tchai, Aug Tchai and Kur rivers flow in this plain. Hence to Gangah the road follows the valley. There are but few villages and very little cultivation. The Aug Tchai or White River is a considerable stream, but is divided into many channels. The Goeg Tchai, or Green River, has a depth at this season of two and a half feet and a width of about seventy-five feet.

The village of Aug Tchai was reached by us at midnight. As no horses could be obtained, we remained

here until morning. In the next stage we crossed the river Kur by a ferry-boat. The boat was attached to a rope and propelled by the current. The Kur is the ancient Cyrus. At the station Mengatchore this river is one hundred Russian orshanes wide and three orshanes deep in the channel. Hence to Gangah the distance is fifty versts. At Kara Tchai, or Black River, a good road coming from the Kara Bogh region unites with the road from Baku. We entered Gangah at midnight and found fair accommodations in the hotel.

The population of this city is stated at thirty thousand. The people are of many races; they are Kurds, Armenians, Tartars, Georgians, and Russians. This is the principal town between Baku and Tiflis, and largest town in the valley of the Kur below the capital. The city was taken by Agah Mohammed Shah in 1795 and 1796.[1] In 1826 the Persians devastated this region, and the Mohammedans of Gangah massacred the garrison and exterminated the Armenians residing in the city.

The turnpike from Erivan unites with the road from Baku near the village Hessan or Gessan, eighty versts southward of Tiflis. From this place there is a good graded road to the capital. The country is hilly. The level valley ceases near Gessan. The roads near this point are infested with banditti. I did not fear being molested, but the true state of the country seemed to

[1] Watson's History of Persia, pp. 90, 91; 212, 213.

be understood by a Russian officer in whose company I travelled one day. He said that no Russian officer is safe if belated or taken at a disadvantage by the peasantry.

The last ten versts of the distance were made over a good road, and along the south bank of the Kur. My first sight of Tiflis was obtained from this road. The city occupies both sides of the river. The Kur here flows through a deep rocky gorge with the rapidity of a mountain torrent. On either side there are mountains; those on the south side of the stream have a steep descent to the river. The mountains on the north, in broader and more gradual waves, join the distant and higher peaks of the Caucasus. The city of Tiflis has an altitude of about fifteen hundred feet above the sea. It is intensely hot in the summer season. The degree of heat is often as much as 115° F. in the shade.

If history be correct, the founding of the city is due to the reputed virtues of the hot and mineral springs in this place. The name Tiflis is the term used to denote the mineral water. It is recorded that the Czar Liewvang resorted to the springs in A. D. 1063 that he might derive benefit from a residence near them. This statement of Sir K. Porter is controverted by that of Wahl, who says, in substance, that the city was founded in A. D. 469, and that "its most brilliant period was the reign of Thamur, from A. D. 1184 to 1212." The present city is the metropolis of the Caucasus. It

has a population of near one hundred thousand souls. The inhabitants are of many races. They are Tartars, Armenians, Jews, Germans, Europeans, Georgians, and Russians. The Armenians are said to number near thirty thousand souls, and the Mohammedans as many more. The Armenians are traders, and are sharp and enterprising. The Germans are a remnant of a colony settled here under special grants from the Czar. They are wealthy and appear to be prosperous.

Tiflis is the emporium of all the country south of the Caucasus mountains, and of a good part of Persia. A military road has been constructed hence across the mountains, and a railway completed to the Black Sea. The army of the Caucasus on the peace footing is sixty thousand men. This point is favourably situated for the distribution of the forces to the east and south, and for aggressive movements on Turkey and Persia. There is but one bridge over the Kur in the city. The principal structures and objects of interest in the town are the government buildings, the barracks and arsenal on the northern side of the river, and the palace of the grand duke on the south. The duchess has under her patronage a school for young ladies, for the use of which a fine building has been erected. A large park in the central part of the city is frequented by the people at all times, especially on the Sabbath. The Sabbath is a market day, when the contents of the shops are turned into the streets, and the principal streets are blocked with country carts and hucksters.

It is from this custom of the Russians that the Mohammedans of Turkey have been led in derision, to name the Christian Sabbath, "Bazaar Guen, or Market Day." The distance from Tiflis to Pote is one hundred and seventy-nine versts. There is a heavy grade to the summit of the watershed between the Kur and the Black Sea. In a part of the way the road follows the valley of the Rion[1] River, at the mouth of which Pote is situated. It is said that there was great mortality among the workmen who constructed the railway through the swamps near the Black Sea. This entire region is noted for malaria, and the fatal effects of the climate on all Europeans who remain a long time here, if their life is such as to make exposure necessary.

Pote is a miserable little village of about one thousand souls. It has no harbour. Large ships cannot cross the bar at the mouth of the river, and must, therefore, lie in the roadstead. Efforts are being made by the government to construct a harbour, but without success. Small steamers, drawing no more than three or four feet of water, are able to cross the bar, and ply between this place and Batoum, a distance of fifty miles; and between this and Suakim, on the northern shore of the sea. The people of Pote have an abiding recollection of the fabled sheep of the golden fleece, and claim that it was on the banks of the Rion that this famous animal was to be found. The stranger who

[1] The ancient Phasis.

remains with them a day will judge that the people have conjectured that sheep with the golden fleece are natives of some other land than this.

Batoum has the advantage of a deep, though small, natural harbour. The town contains some three or four thousand people. There is here only a small tract of land between the sea and the precipitous side of the mountains. This place, and quite all the eastern coast of the Black Sea, resembles the southern shores of the Caspian in the humidity of the air, the abundance of rain, and in the prevalence of malaria.

There is a custom house at Pote. The rigour of the Russian customs has quite broken up the transit of goods through the Caucasus to Persia, and trade now seeks the old route by way of Trebizond and Khoy. This severity may have been necessary to break up extensive systems of smuggling goods into the country. But the impression prevails that it was a part of a scheme in the interest of Russian trade and Russian manufactures. The railway which was projected in 1875 to run from Tiflis to Baku has been completed. The acquisition of Batoum by Russia has changed somewhat the line of traffic, and Pote has lost importance. A railway has been made from Batoum to Tiflis. This gives connection by rail of the Black and the Caspian Seas. The entire line was completed and opened in 1883. The Caucasus is thus made an important emporium, and favourable point for the concentration of troops for the regions east of the Caspian Sea. But in

these changes Tiflis has lost much of its importance, and of its population, and Baku promises to be its successful rival.

A very fair opportunity for judging of the people, and of the condition of this country, is afforded by a journey from the Caspian to the Black Sea. The masses of the people are certainly very low in the scale of civilization, and need not only a strong government which they have, but also need vigourous measures for their improvement in general intelligence. There are certain orders of men distinctly Russian in character to be seen here and in every other place in Russia. They are the priests and the military. The former are distinguished by flowing beards, tall velvet hats, and long black gowns. The military man is conspicuous by the white cap, and the sword dangling at his side. The people of the different races and religions are known by difference of speech, feature, and costume.

All proselytism is prohibited by Russian law. Missionary work is considered to be such, and is, therefore, not tolerated. Agents of the British and Foreign Bible Society are permitted to sell the Scriptures, but in time past the same privilege has been refused the American Bible Society. This, for one of two reasons, doubtless, either because American agents are of uncongenial political sentiments, or because it would be contrary to the policy of the government to allow any competition in the field of religious enter-

prise. The agents of the former society have been very successful in the line of their work, and have shown a spirit and enterprise worthy of the race to which they belong, and of the cause which they represent. The Russian government maintains in the Caucasus a system of free schools, and aid is given by it to class or private schools. The religious distinctions of the different sects are so marked, and any change of religious opinion so strongly prohibited, and so severely punished, that a national system of education is made wellnigh impracticable. Education is not compulsory, and a large proportion of the native population is, by religious faith, opposed to the public schools. The country, though naturally fertile, is largely desert. The methods of agriculture are the same as are to be seen in Persia, and are yet of the primitive sort.

I need not give here any account of my return by this route to the Caspian Sea, and to Persia. After the usual experiences of the Caspian, at this season, and after the tedious journey by caravan, I arrived in Tehran on the 8th of December.

CHAPTER X.

From Tehran to Mashhad—Plain of Varomene—Site of Raghes—Arsacia—The Jorje Rud—Awanakâfe—Passes of the Elburz and Roads—The Sardarak—Ruins—Conjectures as to the Pass called the Caspian Gates—Singular Speech of Simnon—Water Supply—The Kalah of Losgird—Simnon—The Mosque of Fattah Ale Shah—The Plain of Damgan—Ride to Dah Mullah—To Shah Rud—To Khairabad—The Azon—Maiâ Mai—Meon Dasht—The Cisterns—Narrative of Captivity among Turkmans—Situation of Meon Dasht—March to Abasabad—The Springs—The Chasm—Situation of Abasabad—Curious Marriage Custom—Route between Abasabad and Mazenan—The Kara Su—Sadrabad—Mazenan—Mahr—To Sabzewar—City of Sabzewar—Dangers of Travel by Caravan—Missionaries of the Bâb—Ride to Zafaran—To Shore Aub—The Station Shore Aub—Road to Nishapoor—Cheman—Plain of Nishapoor—The City—Antiquity of the Place—Schools—Turquoise Mines—Persian Serpent and Scorpion Charmers.

THE distance from Tehran to the city called Mashhad the Holy, is one hundred and fifty farasangs,[1] or about six hundred miles. The most frequented route follows the southern skirt of the Elburz, and the border of the desert of Khorasan. It crosses many arms of the desert and mountain ridges; but shuns alike the broad

[1] This word is written in Persian both farsang and parsang. It is commonly pronounced with three syllables, and as if spelled with a final k. The word is a compound of *far* and *sang;* the latter means a stone; the meaning of the former term is not known. The estimated

morasses and the precipitous peaks. In the spring time a few small rivers, flowing from the Elburz, cross this road on their way to the plains on the south. In the summer season there remains no more than the dry and stony bed to show the course of these streams. Another route may be taken for a good part of the first half of the way. It crosses some of the highest mountains of the Elburz, and is practicable in summer only. Although rugged and high, it gives relief from the intense heat of the plain, and brings the traveller into the immediate vicinity of Damavand. On the first route there is a chapar, and a telegraph line to Mashhad. This is the road commonly taken by caravans, and by pilgrims. It suited my purpose to go by this route, and to travel by chapar. I left Tehran on the morning of April 17th, 1878.

length of a farasang varies with the unit of measure. A Persian lexicographer says that the farasang is equal to three mēel, and every mēel to four thousand gaz, and every gaz to twenty-four fingers of the hand placed side by side, or to the length of six fists placed side by side. This would make the gaz equal to the long cubit, and I therefore reckon, on good authority, the farasang to be equal to four English miles, although it may be less or more than this. The Persian government has enacted that the legal farasang be six thousand zarhs. The zarh is a standard measure of forty-one inches length. In this case the gaz or cubit, is equal to twenty and one-half inches. This measure corresponds to the length of the farasang as formerly reckoned in Persia. In the absence of accurate measurements of distances, the length of the farasang would vary somewhat with the nature of the country. The length of a farasang seems, however, to be quite the same, if one may judge from the time and speed required to travel over the distance so named.

After a ride of near two hours, in a southeasterly course, over the plain of Tehran, we reached the highest point of the ridge which separates the plains of Tehran and Varomene. At the southwestern extremity of this ridge is the city of Shah Abd al Azeem and the ruins of Rā. On the left hand and north, the Elburz Mountains, of the Jorje Rud region, and vicinity of Damavand. In front and on the south, an extended plain, which in many parts of it appeared to be well watered, and well under cultivation. This plain is at the eastern extremity of the valley which rises at Sultaneah, and may be said to be in the border of the desert of Khorasan. On its eastern extremity is the conjectured site of the ancient Raghes. The name Varomene is believed by some writers to represent the Varena, and Raghes the Ragha of the Vendidad of Sade, mentioned as stations in the wanderings of the Arians. Some writers have located the site of Arsacia, the reputed residence of the founder of the Parthian dynasty, in the plain southeast of Varomene.

Descending to the plain we crossed the Jorje Rud at a point a little south of Kabud Gumbaz. The mountain stream had a depth of three feet in one of the many channels, and a width of one hundred feet, flowing with great rapidity. In the summer season the channels are quite dry. We remained for the night at Awanakāfe. This is a village of one hundred houses, and is divided by a small river of that name. The name itself is a compound word quite significant,

meaning the hall of pleasure. It furnishes no ground for the legend of a drunken king, but was given probably to the modern village as significant of its being a place of rest and refreshment. There is a road hence to Koom, and to the Feruz Kuh pass. The latter road would be the direct one from the south to Damavand, and is supposed by some persons to have been the celebrated pass called the Caspian Gates.

The stage of the second day led us through the Sardarak. This is a name given to a tortuous chasm through a spur of the mountains which here extends from the main range into the plain. The western entrance is some six or eight miles eastward from Awanakāfe. The whole length of the gorge is about four miles to the plain on the eastern side. Near the entrance on the west are the ruins of an old watch tower. The ruins of several other like structures crowned the summits of the hills above. These were in positions which gave a command of portions of the valley. This chasm has been supposed to be the veritable Caspian Gates through which Darius fled as he was pursued by Alexander. But it seems hardly probable that a passage of this sort, from one part of a plain to another portion of the same plain, would be considered the pass of the Elburz, or as in any way to be named with the Caspian.

The post rider said that at the eastern extremity of the pass there is a well, the water of which always has the colour of blood. This peculiarity of the water was

owing to the fact, so he said, that in former times, when the pass was infested with robbers, the bodies of the people slain by them were thrown into a cavern which was at one time in this locality. When the roof of the cave fell, this pit remained to mark the spot, and the water which rose in it ever continued to be blood. On reaching the end of the gorge, he was urged to point out the pit. He rode up to a well which was filled with water having the colour of the clay about it. On the right of the eastern end of the pass, and some distance from it, is a large mound. This is apparently the ruin of an old kalah. It is probably the remnant of one of the citadels called kalahs, which were once constructed at convenient intervals on this road. On riding from Kishlak to Dah Namak, or Salt Village, I passed the old kalahs called Yatre, Aradune and Pa Dah. They are in a fair condition and inhabited as villages. These structures are of sun-dried brick, and are several stories high. At a distance they resemble the immense blocks of stone or brick to be seen in the large cities of Europe. At Dah Namak the kalah is a ruin. It was built in this manner: first a wall of sun-dried brick was constructed to a height of fifty or sixty feet; within this were huts. These in time went to ruin. Then the structure was repaired, and other small houses built upon the ruins of the old dwellings. At this time the roofs of the hovels are wellnigh on a level with the top of the wall.

I noticed here that the people spoke a strange speech. On inquiry, I learned that it is called Simnōnee, and derives its name from that of the city of Simnōn. This tongue is spoken in Dah Namak, Losgird, Simnōn, and some other villages. It is a jargon of Kurd and old Persian.

The process of bread-making was carried on in the public common by the women of the town. Owing to the large number of caravans, and of pilgrims passing over this highway, there is here a demand for bread which occasions quite a business for the bakeries. These were all in front of the houses, and consist of a bank of earth made smooth and levelled on top, and covered with cement or a pavement of brick. In the pavement were the holes called tanours, or ovens. Two or three women sat on each terrace engaged with this work. As I wanted to see the process of bread-making as carried on in a systematic way, I went to one of the terraces. One of the women immediately offered a cake of bread. When I informed her that I had come to see the bread made, they all fell to work with a will. One woman mixed the flour and passed it to another, who kneaded it and rolled it with a wooden roller. With a dexterous movement of her hands she took the cake of dough upon the tips of the fingers, causing it to revolve until it became thin as a knife blade. She then passed it to a third woman, who received the cake upon a pad, over which it was stretched to the full size. A fourth woman took up the pad with

her right hand, and, kneeling over the side of the fireless though hot oven, with a quick motion dashed the dough against the cemented side, where it was soon done and browned, and whence it was quickly removed. The supply of water in much of the way is from cisterns called Aub Umbar. These differ from the cisterns of the cities by being constructed with much less care. They are often mere holes filled with water and covered with an arched roof of brick. All the water of the connaughts is brackish. Fortunately the people in many of the towns put up ice. The pilgrims are glad to purchase ice as well as bread.

The distance from Dah Namak to Losgird is eight farasangs. There are no villages between these stations. There are mountains of gypsum near the latter place, and by their bleached appearance contribute to the dreary aspect of this region. The old citadel at Losgird is the most imposing structure of the kind to be seen on this route. The walls are very high, and the front has two porches. Vines were growing over the walls, and partially concealed some of the door-ways. Quite a number of people occupied the kalah, living in the topmost rooms. Halting here but a few moments to change horses, we rode on to Simnōn.

This is a city of ten thousand people. The poll-tax is paid by one thousand males. Although the people speak the modern Persian, yet among themselves they use the Simnōnee. There is a story descriptive of this

jargon which is often told by people of this region. It is, that one of the kings of Persia appointed a learned man to investigate and report upon the various dialects and languages of Persia. The savant traversed the kingdom in the prosecution of his mission. On his return to the court he was given an audience by the king. The courtiers and great men were assembled. He discoursed in a learned manner of the different tribes he had seen, and of the many tongues he had heard. At length he came to speak of the people of Simnōn. He now remained silent a moment, and, taking an empty gourd, he put into it a few small stones; then holding the gourd up and shaking it, he cried out, "Here you have the language of Simnōn."

The principal structure of the town is the mosque of the Shah, built by the order of Fattah Ale Shah. When we rode up to it, several mullahs were reclining in the gateway, and invited me to enter. I was not permitted to go into the Joie Namaz, or place of prayer; but I could easily see all there was of that holy place, from the court. The court itself is sixty paces square. In the centre of each side there is a lofty arched doorway which is faced with glazed tiles. The mambar or pulpit was made wholly of alabaster and consisted of fifteen steps. The entire stairway was about three-quarters of a yard wide. The entrance to the city is made through extensive cemeteries. These and many structures in the town give

evidence of great age. In the city there are many very large and high buildings which seem to have been for defense. On the south of the city there are kabeers[1] which are reported to cover a great expanse of the desert. Only experienced camel drivers can pass these marshes. These men are said to have learned the intricate ways by which the desert is to be penetrated, from herding their camels in these regions. In the journey hence to Yezd there is a part of the way requiring twelve days' travel, in which no human habitation and no water is to be found. Fresh water must be carried over this distance. The camels can do without water for five or six days. Rock salt is obtained in the vicinity of Simnōn.

The distance hence to Damgan is said to be twenty-two farasangs. We left Simnōn in the morning and entered Damgan at five o'clock in the afternoon. Ahuon, and Dâ Kasse are names of post houses situated between these two cities. The approach to Damgan is over a broad plain, a fertile border of the great desert. The plain is very level, and gives evidence of having been cultivated much more extensively than it is now. Damgan is a town of about five thousand people. The bazaars are going to ruin, and the place has not the appearance of prosperity. The best preserved and only remaining old structures are two minars connected with mosques. One is called Chehil Sutune, and the other Maschide Jam. The latter has

[1] The kabeer is the name of a *morass* in the desert.

two katebah. These are bands of tiling with raised Kufee letters. In each minaret there is a stairway to the top of the structure. The mosques attached to the minarets are of sun-dried brick, and are evidently of much later construction than the minars. These are of red brick, and of a workmanship which refers them to an early date after the Mohammedan conquest.

Some travellers have assumed that the site of Damgan is the same as that of the ancients Hecatompylos. This ancient capital of Parthia is believed by Rawlinson to have been much further east than Damgan, and to have been in the borders of Turkistan. Sir K. Porter wildly conjectures that Parthia proper was identical with the province called Mazandaran, and that Hecatompylos occupied the site now covered by Ispahan.

A ride of six farasangs over a level plain brought us to Dah Mullah. This village stands near the mouth of a valley which unites with the desert in the plains of Damgan. The mountains are quite near the village on the north. On that side of the village there is a row of small towers a few yards apart, and which extends to the steep sides of the mountain. Similar structures are to be seen on the plain, and in quite all the way to Mashhad. They were erected as a defense against the attacks of the Turkmans. As these nomads make their attacks on horseback and with swords, they are quite powerless against so simple a defense as a mud tower. In this the Persian can con-

ceal himself, and by using fire-arms can resist a superior number of the enemy. The road from Dah Mullah to Shah Rud, a distance of four farasangs, passes over a rough and dreary country. The name Shah Rud, meaning king river, is given to a small village through which a small stream of water flows from the Elburz. The place has gained some importance from having been a military post, and owing to the fact that it was formerly more than now, on the border of the Turkman country. All the people of this village were Mohammedans except six young men, Armenians, who were living here for the purpose of trade.

I learned before leaving Tehran that a military escort, which I was advised to join, left Khairabad twice each month to accompany caravans and pilgrims to Mazenan, a distance of one hundred and twenty-five miles. This stretch of the country is called the Joie Khōf, or place of fear. It is so named because of the fact that the raids of the Turkmans have been made over this tract of country. The escort is furnished by the Shah's government. It then left Khairabâd on the fifth and nineteenth of every month.

It was near sunset when we rode into Khairabad. The name means good abode or no abode, according as the first word of this compound term is understood. The latter signification seemed to be the more appropriate, as there was no house in the place, except the deserted ruins of a village which had been forsaken on

account of the severity of the famine or from fear of Turkmans. I threw a rug upon the ground, and upon it some of the luggage, and sat down to rest, having ridden during the day, about sixty miles, and having in prospect a ride which was to continue until morning. The people to compose the caravan had been assembling during several days, and consisted of the followers of Ale from many countries. There were Tartars from Russia, Turkey, and Afghanistan, and Persians from quite every province. There were dervishes from India, and from the borders of Egypt; princes and rich men from Tehran and other cities, and a crowd of common people from the villages. Many persons went on foot; some on horses; a large number were mounted on donkeys, and others rode camels. The escort consisted of thirty cavalry, twenty-five infantry, and a six-pound gun, which was drawn by three span of horses. I counted two hundred and twenty-five mules and horses, there must have been as many donkeys, and there was a large number of footmen.

I wished to know more of the necessity for all these precautions to protect the caravan; and so, turning to a Persian merchant, I said, "How is it that our road for the next four days' travel is more infested by Turkmans than any other part of the way?" In reply he pointed to the northeast, saying, "You see that mountain yonder; it is only ten or twelve farasangs distant; on the other side of it are the Turkmans." The

Goklan Turkmans inhabit the country on the north of the mountains, and profess allegiance to the Shah; but they are more friendly to the Takahs than they are to the Persians, and would not prevent the Takahs from passing the border if they could. The contour of the country is favourable to their raids. The passes are not difficult, and the country is not so rough as to prevent the use of horses. But after four days' journey the road turns to the south, and the mountain ranges are higher, and egress is more difficult to those who would escape to the northward.

As darkness and the hour of starting came on, the people went forward at will, and without order, crying in chorus, "Yâ Ale! Yâ Ale!" It was understood to be safe to go several miles beyond Khairabâd without a guard. Three signals were given by firing the big gun; the first signal to denote the time for feeding the horses, and for the evening meal; the second to make ready the baggage; and the third for the start. After these signals had been given, the horses were hitched to the gun carriage, and driven off at a gallop. This gait was kept up for the space of an hour in order to overtake the people who had gone forward. Then a halt was ordered that all might come up. The cavalry formed on either side the gun, the infantry advanced to the front, and there was a general gathering of forces and putting on of battle array, preparatory to passing a ravine or a hill, said to be a "Place of Fear." These manœuvres were gone through with at intervals, during

the greater part of the night, as the caravan approached the so-called Joie Khōf. At one time it was reported that Turkmans had been seen. The caravan halted; the gun was brought into position; the cavalrymen started off in every direction as scouts to see whence the attack would come. They rode in wide circuits and came with a mad run to the vicinity of the caravan. The women and children began to cry, and the men to shout. The scouts returned with the report that no Turkmans could be seen, and the train moved on.

The first half of the night was whiled away by many persons in talking of the country, the Turkmans and their adventures; of the attacks made, and battles fought here and there by these raiders; of their mode of attack; of their weapons, horses, food, country and religion. Some persons could speak from the experiences of captivity. To the uninitiated in that multitude, every ravine became a lurking place of a Turkman, and every hill a breastwork above which the head of a Turkman is seen to be peering. The whole caravan seemed to have—as the whole country has—a nightmare, in which the chief actor is a Turkman armed with sabre, mounted on his well-known horse, and charging over every desolate plain and deserted valley. The pilgrims sang frequently. The footmen led the song, the chief theme of which was the blessing of the prophets, who were "a hundred thousand." The song often contained a short panegyric on some one in the company, but uniformly closed with an

allusion to the place of the Saint, the prophet's throne, and the repeat of a salavaut, in which all the people united their voices, with the braying of donkeys, grunting of camels, barking of dogs, and crying of babies.

In the intervals between the singing might be heard the trained voice of a dervish, ringing through the darkness, "Yâ Ale! Yâ Ale! Yâ Ale! Yâ hāk![1] Yâ hāk! Yâ hāk! *hāk!*" But long time before the rising of the morning star, the singers ceased their singing, the crowd had lengthened into a wavering belt several miles long, now seen by the dim moonlight. Men were nodding and falling off the beasts on which they were riding, for at last drowsiness became stronger than the fear of the Turkman. The infantry had become cavalry, mounted on borrowed donkeys and mules. The voice of the dervish was heard after long intervals only, sounding like the ominous hoot of an owl, "Yâ hōo![2] Yâ hōo! Yâ hōo! hōo! hōo! oo!"

At early dawn, as the gun was dragged forward by the horses driven again at the gallop, there was a rush. Then the blast of a bugle, the signal for a halt, and the gathering of the pilgrims. The Azon[3] was now called, carpets and garments were cast upon the ground, and the people bowed to the ground and in reverent silence toward Mekkah. The summary of the days

[1] The name of God, also of a *right*, the alms of the poor.
[2] A name of God.
[3] The call to prayer.

work of the people who travel thus by night is soon told. It is sleep, eating and drinking. The last act might, however, be left out of the account in a land of cisterns and salt water.

The village where the caravan halted is called Maia Mai. It consisted of a cluster of houses inclosed by a high wall, a caravansary, and a chapar khanah, and possessed the usual features of a Persian town,—a high mountain on one side, a plain, a rill of water flowing from the mountain, and a few fields on the plain, testifying by their verdure to the quantity and virtue of the rill. Near the gate of the village a dervish discoursed to a crowd of boys and girls concerning the prophets. The likenesses of these revered persons painted upon a large canvas were suspended on the wall of the village to the delight of the little folks. The second night seemed to be a repetition of the first in all essentials, except in the dawn succeeding, and disclosing another station in the desert.

Meon Dasht is the name given to a station situated, as the name denotes, in the midst of the desert. It is also midway of Khairabad and Mazenan. Here the caravans coming from the east and the west meet and exchange escorts. A post-house, a telegraph office, two caravansaries, and a village of some ten houses and two reservoirs of water, make up the substance of the establishment. One of the caravansaries was erected in the time of Nadir Shah. The other, a new and well-constructed building, has been put up re-

cently at the expense of a wealthy citizen of Tehran, and as an act of religious merit.

Leaving the caravan as we came near the station, we were among the first to enter the gate, but the western bound caravan had already taken possession. My man Ibraheem was equal to the emergency, however; he is a native of the country, and trained in the customs of the land. He went in haste to the occupant of the best room, saying,—"Get out or take the sticks;" and thereupon began to throw the man's luggage into the hall. When I protested against this conduct, he replied, in the hearing of the ejected man, "No matter, we will give him a present," a remark which seemed to fully compensate for ill treatment, if we may judge from his manner, and his declaration that the room is a gift, and he himself my sacrifice. The place is then swept, and the usual experiences of a manzil begin. The water supply of the station was not quite satisfactory to me. The cistern is in the open court, although covered by an arched roof of brick. One end is open, and the wind whirled dust and chaff upon the water. The descent to the water was by a short flight of steps, and that precious fluid was obtained by dipping into the cistern many kinds of vessels such as the pilgrims chose to use. These were jugs, copper basins, cooking utensils and men's hands. The water appeared to me to have an unnatural consistency and to be well-salted. Near sunset I determined to explore the country lying outside of

the walls; so calling a young man belonging to the station, I said to him that I hear there is a well of water just beyond the walls. He causes disappointment by saying that the well is connected with the cistern. His statement appeared to be true that no pure water could be found near the village.

As we walked on toward a low ridge on the western side of the station, he said in substance, "It was just here that I was gathering bootah,[1] when a Turkman appeared near the point of the hill yonder, and, riding full tilt, he came up to me and said, 'You can work?' 'Yes,' I said. 'Then come up here,' he instantly replied. Knowing resistance to be useless, I got on to the horse with him. Seizing my hands, he quickly tied them, and then we rode off at a rapid pace. When we had gone so far that he felt no fear of immediate pursuit, he ordered me to dismount. My hands were then tied at my back, and I was tied by a cord to the horse and told that I must keep up. When the man saw that I was tired he gave me water from the bottle which he carried. At night he gave me a bit of bread as large as my hand. This was all the food I obtained during three days. By the time we had reached the first village he had become convinced of my powers of endurance.

"My father," he continued, "trades with Turkmans, and is useful to them in negotiating for the redemption of captives. He can go anywhere among them. He

[1] This is the name of a species of thistle which is used for fuel.

is often a guide. He paid a ransom for me. It was agreed that he should pay one hundred tomans and take me in my master's tent. The money was paid, and we started on our return. We had not gone half the way, however, when a band of Turkmans came upon us and carried us both off as captives to another village."

The altitude of Meon Dasht above the ocean is four thousand four hundred feet. On the north are mountains, which appear to be of no great height, and which are separated by extended plains. There is a descent from this to the principal desert. Neither tree nor human habitation is to be seen in the vicinity of the station. The country from Shah Rud to Mazenan is considered unsafe for travellers; yet it is passed over at all seasons by small parties of men. A few weeks later, on my return, I met the Persian postman. On finding no escort at the latter place, he crossed eleven farasangs of the way, having no other attendant than a small boy, and having in his charge a horse load of silver coins. This great change in the state of the country was attributed to the fact that the Turkmans were now at war with Russia, and having concentrated all their forces in the north, were very anxious to cultivate friendly relations with Persia. The caravan going east left the manzil at the rising of the moon. We had before us a march of six farasangs to Abasabâd. The country has a continuous descent, and Abasabâd is three thousand two hundred feet above the

ocean. At dawn we came to springs of water. Near these a battle was once fought between Persians and Turkmans. There is a small village midway the stage. The asafœtida plant and a few thorny tufts and a few flowers were the only plants growing by the way. The road follows the winding course of a deep ravine for a distance of two farasangs, and to within four miles of Abasabâd. The chasm has been, in time past, a famous place for attacks of the Turkmans on caravans. From the southeastern extremity of the pass there is an extended view of the desert to the south and east. The next station may be seen at the foot of the descent, and close to a line of low hills which are connected by higher ridges with the main range of the Elburz.

The name Abasabâd means the abode of Abâs. It is here given to a village in which captive Georgians were placed by Shah Abas the Great. The remnants of the colony now living in the walled enclosure are seventy families, or two hundred to three hundred souls. The account they give of themselves is that the Shah Abas brought from Tiflis sixty Georgian men and women, and put them in this citadel, having performed the farce of designating them kolams or guards. They were to be guards on the Turkman frontier. These people have the firman of the Shah in which he ordered an annual stipend to be given them of one hundred and thirty tomans, and one hundred and thirty kharwar of wheat. It is claimed that the

payments are not now made according to the firman. A connaught for irrigating lands was constructed, and the king ordered that a portion of the water and of the wheat should belong to the head of every household.

The colony were forbidden the use of the Georgian tongue. By this restriction they were virtually prohibited the use of the ritual and service of the Georgian Church. In the third generation, through the influence of persecution, and owing to the demoralizing effect of association with Mohammedans, the captives became Mohammedans in profession. The colony has suffered much from the raids of the Turkmans. Their village has often been besieged by these nomads. The situation has brought them all the dangers of the border, and many of the people have been carried into captivity, and some have perished from famine. About fifteen families removed to Sadrabad, three farasangs distant, where they all died of hunger.

The only supply of water for the village is the connaught constructed by the order of the Shah. The terms of the firman have given rise to the custom as a part of the marriage rite, of giving the bridegroom a cup of water from the connaught. The Georgian tongue has been in great part lost to the colony. In place of it they have a jargon composed of Georgian and Persian words, and they speak the Persian fluently. The condition of these captives appears deplorable

when considered from the standpoint of Christian civilization. It is much more so, if that were possible, in their own estimation. Many of this people having lost all hope of redemption, have fully identified themselves with Mohammedans. Their masters and allies have not permitted them, however, to be successful in this purpose, but perpetuate the stigma of their origin with the last trace of Georgian blood.

The distance from Abasabâd to Mazenan is five farasangs. The road passes over flat plains and stretches of the kabeer. On the left the mountains called Gaghatai form a rugged barrier very close to the highway. On the south there is no limit to the expanse of desert, save the horizon. Six miles eastward of Abasabâd there is a spring of water which is famous with the people of this region on account of its having been a favourite resort of Turkmans. The bridge over the river called Abrashum is two or three miles beyond the spring. I take this river to be the Kara Su, called also the Kal Mura. The stream is here motionless, and its waters a dull red colour. It is this small creek which forms the extensive Kabeer on the south. We reached Sadrabâd at the hour of morning prayer. The caravan halted. While the people were dispersed a train of camels passed by, and a youthful camel driver sung what appeared to be an extemporaneous song; the sentiment translated into English is: "If you would sleep sweetly, go among the Turkmans: there is your rest."

Three miles east of Sadrabâd the road gradually ascends higher ground, and passes over a level plain on which there are many villages and some cultivation. The very large and deserted buildings to be seen in many directions on this plain are very conspicuous objects, and have a singular appearance. There is a cluster of these structures about three miles northwest of Mazenan, and near the highway. There was here a village of these buildings. They appear to have been deserted for a long time, and are said to have been constructed at first by the Guebers. At a short distance they seem to be large blocks of several stories, having windows and doorways, and resembling the business houses of Europe. There is every indication that they were fortified and built as citadels. From the roof of the post house in Mazenan I counted six of these large structures, all separated from one another by several miles. Mazenan is in a cultivated tract of land. It is a small village of miserable hovels. Near the village there are two caravansaries, and a post house, and telegraph office. From this place eastward the road is less frequented by Turkmans than the part now passed over by us. The escort of soldiers is therefore considered to be unnecessary. The people composing the caravan could now consult their own convenience as to time of starting and speed of travel. The caravan was therefore broken up into small squads of pilgrims and solitary stragglers. As there was no further reason for delay

on our part, we left the station with the shagird and one servant.

The next station, called Mahr, is six farasangs from Mazenan. The road ascends a valley coming from the east. After a ride of three farasangs we came to a reservoir of water. The valley is here dotted with little towers similar to those seen near Dah Mullah and in other places. In this vicinity a battle was fought some years ago, between Turkmans and Persians. Mahr is a small village, but apparently well supplied with water. The mountains on the north of it are high and precipitous. It is said that these hills are rich in ores, and that turquois have been found among them. The ride of five farasangs from Mahr to Sabzewar is along the valley, and over a dreary and uninhabited plain.

When we were about four miles distant from the city, we came to an old minar. This minaret stands in a cultivated field. The rubbish of old walls is to be seen very near to the structure. The foundation of gravel and cement, which at first must have been below the surface, is now above ground to the height of some three feet, yet the heavy walls of burned brick stand firmly upon it without fracture. The gravel cement has been gradually worn, and the superstructure projects several inches over the base of cement. The column is circular, and within it there is a flight of stairs to the top of the minaret. The doorway to the stairs has been filled up with brick, so

as to prevent the ascent of the steps by any one. This appeared to be a wise precaution when we looked at the apparently frail foundation. This minar resembles those seen in Damgan, and it may reasonably be referred to the same period. We rode from the minar to Sabzewar in forty minutes.

The name of this city means *abounding* in verdure. It is a walled town and is conjectured to contain a population of ten or fifteen thousand souls. Judging from the extent of the buildings, I should say that there cannot be more than ten thousand inhabitants. The ruins called the Ark cover a large tract of land. The town has a busy aspect, and is one of the best cities of northern Khorasan. Cotton and silk are produced in the country adjacent. The chief manufactures of the place are a coarse cotton cloth called kadak, and vessels of copper. The people are Mohammedans, except a few Armenians attracted hither by the opportunity to purchase silk and cotton in exchange for other commodities. One of the Armenians warned me against going to Mashhad and described it as a dangerous place for a Christian to go to. I suffered no harm in Mashhad, but this poor fellow was knocked off his mule, and his throat cut, as he was going by night, and by caravan, to Mahr. It is supposed that he fell asleep while riding, that the mule lagged behind the train, and that the man was then killed for the money which he carried on his person. The followers of the Bab are said to be very many in

this city and its vicinity. Two missionaries of this sect called upon us at the post house. One of them claimed to have made a hundred converts during the brief period of his secret revival efforts in the town. He told us that he had married the daughter of a Georgian captive. It is reported that there are in the villages quite a number of Georgian people. Leaving Sabzewar at dawn we rode a distance of six farasangs to Zafaran in two hours and fifteen minutes. The word Sāffron will be recognized in the name of this station. In the ride to Shore Aub, we crossed a spur of the mountain. We noticed many spring flowers by the wayside. The poppy was so abundant that in many places the desert seemed to be covered with a crimson carpet. I picked up a large chalcedony, and we met little boys who were carrying nightingales to market.

The station Shore Aub has two caravansaries and a cistern of water. One caravansary was built by the Mustofe of Mashhad, for the benefit of pilgrims. As no horses could be obtained here we were obliged to ride three farasangs farther, and a little off the main road to the place called Cheman, where the horses were now turned loose to graze. While we were waiting in the station a number of people were gathered about one of the pilgrims, a woman, who was lying on the ground and appeared to be dying. The people did not seem to mind the situation very much; but the husband remarked to me that should his wife die there

was this consolation that as Mashhad is now near, she will be buried near the saint and in holy ground. The poor woman herself had made the toilsome journey with this thought in mind.

The main road to Nishapoor crosses the plain. A ride of several miles over ground, on which there was no path, or other evidence of travel, brought us to an old pike, which is said to have been part of the old road to the province of Mazandaran. The stones were yet abundant in a kabeer which is near the grazing ground. On reaching the Cheman the shagird went out to catch as many horses as were needed. The meadow covered an extensive tract of country and contained fresh water springs. The water of one of these was remarkably clear and cold. On riding a mile eastward of this place we came to a river flowing southward. The channel appeared to be near one hundred feet wide, and the water came up to the saddle girths. The only name which the post boy knew for this stream was rud khanah, or the river. A ride of about one hour brought us to a well-tilled part of the plain and to the environs of Nishapoor.

The plain of this name is one of the most fertile in Persia, and might now seem to justify the extravagant praise of the saying that—"It is watered by ten thousand streams flowing from ten thousand springs." The name, according to Persian lexicographers, means the city of Shapoor, and it is often so written. The suburbs are broken walls and half-tilled fields and dreary

cemeteries. Passing these we entered the chapar khanah which is just without the gate on the south side of the city. Within the walls there are about ten thousand people. The streets are narrow and filthy, and the walls are going to ruin. The ancient city which gave the present name to the plain and town is believed to have been one of the most ancient of the world. Persian writers make the founding of the city to be cotemporaneous with the Peeshdadian dynasty and the fabulous kings. The place has figured as the seat of royalty from the days of the Deevbānd until the reign of Ashmed, Shah Abd Allah the Afghan. The large mounds a short distance east of the present town favour the tradition that the first city was located here.

Nishapoor has been noted for its schools of philosophy, and of the sect of the Ismaelites. We have related that Hassan Sabâ, the founder of the sect of the Assassins, was a student here. This place is a point of departure for the mines of turquois, which are from nine to eleven farasangs distant. These, I believe, are the only turquoise mines in the world. I am told that these precious stones are found in other localities in these mountains; if so, it is true, however, that no other mines have been opened. These are very old mines, and were worked with much more skill in former ages than they now are. The mines are farmed out by the Shah, and the parties working them are not interested to make any substantial improvements in the way of shafts and supports, and other

works. The presence of solid masonry in some parts gives evidence of the greater care exercised in the times when the working was carried on by Greeks or Romans. The miners are carefully examined as they leave the mine every day, so that none of the stones may be stolen. The best stones are very valuable. Their value depends upon perfection of colour and freedom from flaw and fracture. An experienced eye will detect the fine blue colour which belongs to the best gems.

On the east of the town, and without the gate, there is a large caravansary. Many pilgrims were resting here during the heat of the day. A Persian who followed the caravan exhibited a trained scorpion and serpents. He kept a black scorpion in a little box, which he placed upon a cloth, and a small boy blew a pipe for the purpose of calling the reptile from the box. I perceived that the scorpion had been made harmless by having had the sting extracted. It is the testimony of natives of the country that the serpents exhibited by the serpent charmers are made harmless by the extraction of the fangs. The serpents possessed by this man were supposed to have been subjected to this treatment.

CHAPTER XI.

Leave Nishapoor—Kadam Gâh—Torook—Transportation of dead bodies—The country about Mashhad—Revenues of the Shrine—Salutations of the Pilgrims—Aspect of the City—Burial Place of Haroun al Rasheed—The Harem—Its Construction and Decoration—Expenditure of Funds—Miracles—Jins or Demons—Power of the Mullahs—Sacred Character of the Asylum—Number of Pilgrims—Massacre of Jews and their Conversion to Islam—The Synagogue Tablet—Character and Occupation of the Jews—The Country to Sarakhs—The Turkmans in Mashhad—Natural Resources of this Section of the Country—Importance of Mashhad—Climate and Health—Country of the Turkmans—Relative Strength of the Tribes—The Takahs as Compared with other Tribes—Country inhabited by Takahs—Present Town of Merv—Gaghatai—Superstition and Jewish Exorcists—Government and Morals—Turkman Horses—Kizil Bashees—Delegation of Turkmans in Tehran—Ravages of the Russian Border and the Caspian Coast by Turkmans—The Situation in 1880—Advance of Russians and the Situation in 1885—The Present and Prospective Railway to Panj Dah—To the Indus—Effect on Persia.

LEAVING Nishapoor near sunset, we rode six farasangs to Kadam Gâh. This stage is over the eastern part of the plain of Nishapoor. There are here also, as on the west of that city, indications of fertility and of former prosperity. The name Kadam Gâh means threshold, or the place of the foot. Tradition has it that Imam Reza lodged here, when on his way to Tūs. There is now a garden and a mosque to mark the

place where the saint reposed. A village and a citadel occupy an adjacent hill. A rill of limpid water ripples down the mountain side, and passes near the post house. Its entire course is set with sturdy trees, which show, by their heavy tops, the course of the stream after its waters have become invisible in the desert below. The shade of these trees was appropriated by the pilgrims, and their carpets were spread under the boughs. Here they smoked, and ate, and slept.

We had ridden a good part of the night; yet we rested here but a short time, and hastened on, that we might enter the gates of the "Holy City" before night, and having before us a ride of thirteen farasangs, or about fifty miles. No horses were to be had in the station of Shareefabad, as they had been sent to Torook, one farasang beyond the post-house, where there are pastures. It was necessary therefore to go on to that place. On the way we passed a human corpse which was being borne to Mashhad for interment. This one was placed in a rough-made bier. This circumstance indicated that it had not been brought a great way. The transportation of dead bodies to the shrines is quite a business. The corpses are in most cases carefully wrapped in cotton cloth; over this is folded a namad, and the whole body is then firmly bound with ropes. The burden is then committed to a muleteer, who, for a consideration, agrees to bear it to the shrine designated. He may, however, cast the body into some pit, or solitary place, where the wolves and

jackals soon dispose of it. It is frequently the case that interments are made with a view to taking up, and removing the remains to the shrine at some subsequent date.

The caravansary of Torook is old and unoccupied. The distance hence to Mashhad is five farasangs, and the highway passes over a rough mountain region for some three farasangs of the first part of the way. The more rugged parts of the road have been greatly improved by the gratuity and zeal of the Sadr Azam. In the worst place a slab of stone has been set up as a memorial of this officer of the government, and of his generous act in improving the road for the benefit of the pilgrims. This was plainly an act in which religious zeal and personal ambition were both gratified. The pilgrims, however, appeared to perceive the merit of the deed only, and prayed for blessings to descend on the Shah and his minister of state. Men and women toiled along the stony and steep ascent, sustained by the speedy realization of their hopes in seeing the domes and minarets of the sacred city. One woman, who with others trudged along on foot, exclaimed to her companions,—"I am willing to go on foot and to live on water if I may but see Reza." From the summit of the pass and on the descent of the northern slope, there is an extended view of the valley of the Kashaf Rud, and beyond it and eastward, as that stream flows toward the Tejend, of which it is a tributary.

The city of Mashhad lay far below us. The gold-tiled dome and minârs of the mosque of Imam Reza were the only prominent objects to be seen in the large cluster of dull-brown walls and roofs of the city of Mashhad. The valley appeared to be some fifteen or twenty miles wide, and its general course from north-west to southeast. In every quarter there appeared a succession of mountain ranges. On the right hand were mountains on the way to Herat. On the north and east were to be seen landmarks on the road to Sarakhs. As we approached the city every object seemed to be consecrated to the great Sheah saint buried there. The caravansaries, the villages, the fields and the fountains belong to him. The revenue derived from these possessions is consecrated to the support of the mullahs, the schools, the police, the pilgrims, and to the repairs of the sacred buildings. The salutations of the returning pilgrims whom we met were: "An interest in your prayers." "May your prayers be heard." In reply to which our men said: "May your place not be vacant." As we came near the gate a strong wind drove clouds of dust upon us, which for a time obscured every object. The walls and gateways and dwellings of the city were soon discerned to be painfully earthy rather than celestial, and the ground about the city seemed to be full of dead men's bones, if the graves and gravestones could be taken as evidence. Entering the dilapidated gateway opening on the Shareefabad road, we passed through

narrow and dirty streets to near the centre of the city.

In the reign of the Khalafahs of Bagdad, and in the time of the Sultans, the Begs and Shahs, the principal city and capital of this region was Tus. It was situated about sixteen miles north of the present capital of Khorasan. The site is well known, but contains the fragment of an old tower as the only remains of the once famous capital. In the time of Haroun al Rasheed there was at this place which we have but just now entered, a small village called Sanabad. The only structure for which it was noted was an old kalah or tower, which tradition refers to the time of the fire worshippers. The Khalafah Rasheed, when inspecting his affairs in Khorasan, died in Tus, and his body was interred in the tower at Sanabad. Mahmoon, the son and successor of Rasheed, sent Reza, the eighth Imam of the house of Ale, to the government of Tus. He is said to have been impelled to this act as a stroke of policy to reconcile the Aleites to himself. Subsequently the suspicions of Mahmoon were excited against the Imam, and the Khalafah caused him to be poisoned. Some writers relate that the poison was administered in the capital. Others say that Reza was ordered to depart to Madēnah, and had proceeded no further on his return than to Sanabad, when the messenger of the Khalafah overtook him and made known the will of his royal master. The Imam is represented as having calmly submitted to

the decree. His body was buried in the tower of Sanabad, and near the grave of Rasheed, so that "The feet of the saint were toward the head of the Khalafah." With the growth of the sect of the twelve Imams the grave became the object of veneration, and, in course of time, pretentious buildings were erected above it. It is claimed that the original tower yet remains, but as to the origin and progress of the structures of early date, Persian writers do not agree.

The name Mashhad means the place of martyrdom. It is given to quite all places where Mohammedans were martyred. It is usually applied especially to such places when the slain are interred where they fell. The term was used of Sanabad, and in time the use of it superseded that of the old name. This place is often called Khorasan, a name which has been in use since this city became the capital of the province of that name. The city of Mashhad is in the form of a square. A broad avenue runs in an east and west direction through the heart of the city, and from wall to wall. A canal flows through the middle of this avenue. Near the centre of the city and of this street are the many buildings called Imam Reza.

I walked from the western side of the city, and along this street going east, until further progress was prevented by a barrier. An arch of brick spanned the centre of the avenue. Under it was a pole and a picket gate, where guards were stationed. There is east of this the wall of the Sahn. The space between the

outer arch and the wall of the Sahn is called the *Bast.* The term is used to denote the point within which sanctuary is given. All sorts of offenders, except apostates from Islam, are secure from arrest and from the avenger of blood, when once they have passed the outer barrier. In the centre of the wall there is a high-arched gateway, through which entrance is had to the great sahn or court of the mosque. A minaret stands on either side of the Sahn. On the north side of this court there is an arched way called an awan. It is a corridor leading to the tower in which the true shrine is placed. This tower is a circular structure, and is called the Harem, meaning here the inner place. These doorways are covered with gold-enameled tiles. The tiles in the awan of Nadir Shah have plating to the value of about seven tomans each. On the eastern side of this old sahn there is a like arrangement of a bast and gateway. On the northeast there is a new sahn. It was constructed at the expense of Azid al Mulk. The tiles in the awan of this court are said to contain in the enamel of each tile gold, to the value of about three tomans. The outer surface of the dome of the Harem is covered with gold-enameled tiles, as is also the exterior of the two minarets. The tiling is carried down the sides of these to the roof of the mosque.

As I was not willing to put on the disguise necessary to make entrance to the interior possible, I employed a Persian artist to go and sketch the Harem.

In the course of a few days he gave me a pencil sketch. This assured me that he could make a fair picture, and I therefore engaged him to paint a second picture to be forwarded to me at Tehran. However, it did not come to hand until after several months. I learned that the picture had been completed, and reported to the superintendent of the shrine, an officer of the government. He sent for it, and being greatly pleased with it, gave the artist a liberal present and a pension, and sent the painting to the king. After this the artist received several orders for copies of the picture, and in his prosperity seemed to forget the first contract. However, in time, the artist was prevailed upon to fulfill his agreement, after the first orders had been filled. The picture is a good one and much labour has been put upon it. The dimensions and particulars given below concerning the Harem were given to me by the artist, and were verified by the statements of other Mohammedans.

The room called the Harem is ten Persian zarhs, or thirty-four feet square. From the floor to the apex of the dome is twenty-two and a half zarhs or near seventy-seven feet. The floor is of marble tiles and covered with a Persian carpet. A wainscoting of kâshee protects the lower walls. The lowest part of this is of tiles made in the reign of Shah Abas, and is called izarah. The belts of tiles bearing inscriptions, or raised letters, are called katebah. From the topmost katebah to the top of the dome, the vault of the

dome and the walls are covered with looking glass, cut in small bits, and set in plaster. The coverings of the tomb are each called a zerah. Of these there are three. One of silver, one of iron, and the third of steel. These have been changed in the course of years; for early writers mention an inner zerah of gold. The door of the zerah is fastened with a padlock of gold. The base of the zerah is solid silver. The room has three doors. One is covered with a cashmere shawl, the fringes of which are made of pearls. Another door is covered with gold plate set with precious stones. The whole is said to have been the gift of the late treasurer of the Shah. There is reported to be also a marble sarcophagus under the zerah.

The mustofe said that the revenue of the shrine is forty thousand tomans, equivalent to near sixteen thousand pounds sterling. This does not appear to be a very large sum; but, as it is used by Persians, represents a greater value than the amount does in pounds. The guards of the establishment are three hundred. Several schools and a hospital derive support from the revenue of the shrine. More than six hundred pounds of rice are cooked daily for the people employed in the shrine, and for the pilgrims who may need it. There is a continued effort on the part of the persons controlling the shrine to make the place famous for miracles. It is related that a man came to the tomb desiring money, for he was very poor and greatly troubled. After several days of prayer he was re-

warded by seeing a hand put through the open work of the zerah, which presented to him a purse. The man ran to the sahn and proclaimed the miracle. The people immediately tore all his clothing off him, and into bits, in their anxiety to obtain a memento of the miracle, and a talisman.

The steel of which the outer zerah is made was exhumed in nuggets within the sahn, at a place indicated by the oracle. Objects appeared on the outside of the highest dome of the mosque, which I learned were bundles of grass and flowers put in this place where they could be reached with difficulty by a hand thrust through a small window in the dome. The bits of grass are valued by the people as talismans and remedies for disease.

It is related of one of the Shahs that on visiting the shrine he saw there a blind man. The king inquired how long a time he had been here seeking the recovery of his sight. The man replied, "Ten years." Then, said the king, "You must be a very bad man; I therefore give you until morning an opportunity for prayer. If by that time the saint has not granted your request, I will take your head off." It is said that Reza was moved with pity for the blind man, and restored his sight that very night, and in the morning the Shah gave to him a valuable present. When a miracle occurs, the trumpets are blown and the drums are beat.

The mustofe called upon me, and among the first

questions put by him was this: "Do you believe in jins? Have you any in your country?" This word jin is used in Persia to denote a certain class of demons. In reply I did not stop to explain the terms, but took his question in the evident intent of it, and replied that I did not believe in them. He then said, with great sincerity, "We have jins here." He then gave a particular description of them in answer to my question what they might be. "They are," he said, "little fellows, about so high,"—putting his hand about three feet above the floor,—"and they have tails." I asked: "Have you seen these creatures?" He replied: "No; I have not seen their bodies, but I have heard their voices. The mullahs of Reza have power," he continued, "to bring them up, and the jins are under the control of the mullahs. They sometimes enter rooms in a mysterious way, and strangle people. *Look out for jins.*" I told him that the priests seemed to be familiar with spirits, and that there are people in America who professed to be able to bring up the dead and to talk with them. He immediately replied: "The mullahs of Reza do that." He also said: "I would like to get a talisman that would repel the jins."

Demoniacal arts and sham miracles have been practised here to such extent that the inhabitants of the city have come to realize the desperate character of the persons connected with the shrine. Quite every person with whom I conversed on the subject, voluntarily and in strong terms condemned the frauds practised,

and seemed to believe the mullahs capable of doing any amount of evil. The secular power is wholly subservient to the religious. A few weeks before our arrival the mullahs had caused a Bab to be killed. At another time they incited a mob to destroy the house of a prince who had the temerity to say that he would drink wine in spite of the prohibition of the mullahs.

The asylum afforded by this shrine is intended to be commensurate with the greatness of the Imam. It is said that the Shah himself would not dare to take from the sanctuary a criminal who may have taken refuge there. It is a striking feature of the Persian custom of asylum that even Christians, Jews, and Guebers are allowed asylums where, under ordinary circumstances, no non-Mussulman is permitted to enter. The practice is intended to denote the sacredness of the shrines and is not an expedient for showing mercy to the infidels. The pilgrims to Reza in the course of the year are very many. But there is no means by which the exact number can be known. The greater part of these are fanatics. Many are pleasure seekers and religious tramps. The dervishes are numerous, and many of them seek to excite religious fervour and fanaticism.

The shrine of Imam Reza is the most sacred and celebrated in Persia. The regions to be travelled over to reach it are among the most dangerous for the stranger and the traveller. Yet the highways are filled with pilgrims, many of whom are women who have

toiled over desert and long ways, in many weary nights, in the hope of seeing the famed splendour of the mausoleum, and of kissing the silver bars which guard the sacred tomb. We cannot understand, therefore, the feelings with which these weary ones look down from the last mountain upon the golden dome and minarets which signal the end of their toil, and the storehouse of talismans, miraculous cures, and religious merit sufficient to wipe out years of sin both past and future. The dead are brought from every quarter and buried within or without the city, as may happen to be their fortune. The courts of the mausoleum and the burial ground within the city contain the remains of some of the most famous kings and princes of the kingdom. The city is entirely compassed by graveyards. The northern side seems to have the least number of graves. The most of the graves are conspicuous for the slabs or blocks of soapstone set above them.

The city of Mashhad contains about sixty thousand souls permanent residents. All of these are Mohammedans, except about three hundred families of Jews. To this number must be added a transient population of pilgrims. The Jews are called Jādeed, or new ones, in reference to their recent conversion to Islam. According to the tradition of the colony, they are the posterity of a company of Jews who were removed from Casveen to this place by Nadr Shah.

About 1840 the mullahs of Mashhad resolved that

by some means the Jews resident in that city should be converted to the faith of Islam. It was considered a dishonour to the holy city and to the shrine of Reza that the adherents of Judaism should be permitted to live in the city. In the days of Moharam, commemorative of the death of the first Imams, the report was circulated that the Jews had killed a dog in derision of the sacred rites of the Sheahs. The fact appears to be that a Jew suffered from a sore hand, and a Mohammedan doctor being called, he advised that the hand be laid upon the warm flesh of a recently slain dog. The advice was followed, for this remedy is not an uncommon prescription. The incident, either by design or by accident, served the mullahs as a pretext to excite the populace against the Jews. The mob rushed to the Jewish quarter, and after massacring some thirty-five of the Jews, and tearing down some of their houses, a mullah proposed that the alternative of becoming Mohammedans or of extermination should be offered. The Jews chose the former, and the elders of the colony made profession for their co-religionists. Since that time the Jews of Mashhad have been ostensibly Mohammedans, and dare not profess any other faith. Some of the colony removed to Herât, where they enjoy their own religious faith, and others of them went to Merv.

One of the most influential Jews of this city is Benyamin. He is a British subject, and receives a pension from the British government. This honour

was bestowed upon him in consideration of services rendered by his father in the time of the war waged by the British in Afghanistan. Many of the English were treacherously massacred. Two English officers were secreted by the Jew in Kabul and assisted to effect their escape. Efforts were now made to reward their deliverer; but he had been detected and put to death by the Afghans. On investigation it was learned that his young son had been taken to Mashhad. A guardian was appointed for the child, he, by permission of the Shah, having been made a British subject, and a pension of seventy-five rupees a month has ever since been paid to him. Benyamin is now a man in middle life. He seemed to be well disposed, and desirous that his children should receive an English education.

The synagogues of Mashhad are now in ruins. I was told that on the walls of one, a tablet bearing the names of the massacred had been placed. The Jews dare not openly hold religious worship after the forms of the synagogue. Some of them, however, meet in secret for reading the scriptures and other services. The change of religion in their case seemed to be outward only. They are well acquainted with the Persian language, and are useful to the Mohammedans as go-betweens with Turkmans and Afghans, and as doctors, magicians and exorcists and merchants. In such capacity they travel to Merv, Bokhara and Herât. Being persecuted by the Persians, they be-

come, on that account, more acceptable to the Sunees of Central Asia. This acceptableness to the Sunee makes them all the more available to the Sheahs.

Mashhad is about two hundred miles from Merv, and but a little more than this distance from Herât.[1] It is really the frontier town, although the Shah claims territory to Sarakhs and the Tejend River. The country east of this is often in the possession of the Turkmans, so that it frequently happens that there is no communication with Sarakhs by caravan. The Turkmans living in, or frequenting Mashhad, are chiefly of the Takah tribe. The people of this tribe who live in the city are employed in trade, or were captives. Some are employed in conducting caravans to Merv and to Bokhara. These men were ready for a consideration to conduct us safely to Bokhara. When asked what assurance could be given of protection, the chief man replied: "My brother lives in Merv, and it is known that if any harm were to be done to me or my caravan he would certainly retaliate."

Much has been said with reference to the natural resources of this part of Khorasan. If report be true, copper, coal and iron abound. The precious metals have been found. There is a hill, less than a farasang distant from the city, called Kuhe Sang, which yields gold ore, and another hill whence silver is obtained;

[1] By the shorter route. In a straight line the distance is less, being about one hundred and sixty and one hundred and eighty-five miles.

but the quantity of gold and silver produced does not pay the cost of working the mine. Soapstone and alabaster are abundant. From the former many vessels are turned, as also from the alabaster. A beautiful pink alabaster is brought from near Herât. Mashhad is not so large as the extent of its walls might lead one to think. Much of the land enclosed is in gardens, and some near the walls is vacant. Considerable farming is done on the land just outside the walls. I noticed fields of poppies. The traffic in opium has been very profitable in some parts of Khorasan. The potteries produce a coarse earthenware and tiles. The city has six gates. The canal has a stream of water which is no more than from three to five feet wide. The shrine of Reza possesses a library which is said to contain many manuscripts and old books in Persian and in Arabic. The mosque called Johare Shahud was constructed by the wife of Timour, a Georgian princess.

Soon after entering Mashhad I called upon the governor of the province, a brother of the reigning Shah. His palace appeared to be in a dilapidated condition. It is situated in the western part of the town, and has extensive gardens connected with it. It was arranged that I should see him after the dispersion of the crowd of people usually gathered in the dewan khanah. His Excellency occupied a chair on a low platform at the upper end of the room. He usually sits upon a divan or rug spread on the platform. On the rug at his

left hand sat a sayed, and below him the mustofe. The prince appeared to be a man of about forty years of age. He is rather below medium stature, and very stout and corpulent. He possesses the features of the Kajars. His address is marked by courteousness and good nature. He was greatly interested in the news of the war then waged by Russia and Turkey. He received telegrams from Tehran, which he read to me, and repeated some of the wild reports then in circulation concerning the movements of the British forces in Beloochistan. He appeared to believe the story that fifty thousand troops had advanced into Afghanistan, preparatory to a move on Merv.

The importance of Mashhad is readily understood by those persons who have a knowledge of the country tributary to it. During many centuries important cities have flourished in this region, and the past of the country gives good ground upon which to predict the probable future of this district. The cities of Nishapoor, Tus and Mashhad testify to the advantages of which they have been the most available centres. The climate of Mashhad is more than usually healthful, if we may judge from the mortality of the city. This is very small considering the large number of pilgrims assembled here, the lack of all sanitary measures, and the large number of dead interred in the vicinity of the place. The average temperature of this city is lower than in Tehran. The altitude and latitude of the two places are nearly the same, yet Mashhad is

cooler than the capital in the summer season. This fact is to be attributed to the position of the city on the northern slope of the mountains, so that it is in good measure protected from the winds which blow over the desert of Khorasan.

A more particular account of the Turkmans than has been given on the preceding pages seems to be called for. The relations of these nomads to Persia form a subject of general interest, and some knowledge of the subject is essential to an understanding of the present and future of Northeastern Persia. The subject is one of special interest at this time, owing to the great changes effected in the country inhabited by the Turkmans, through the advance of the Russian forces toward Afghanistan, and the prospective and permanent occupation of the whole Turkman country by the Russians. The years of my stay in Persia cover the period of this transition. It is the greatest change in its prospective results and present effects that has ever taken place in Turkistan. The influence of the change reaches to Afghanistan and compels a change in the material and whole condition of the people of that distracted country.

In Turkistan anarchy is giving place to a settled government; the alaman or chapoo, and slave markets for the sale of white captives, are becoming incidents of the past, and henceforth will be known in history only. The following statements are made upon information obtained chiefly by conversation with Turkmans and Persians.

The name Turkman is supposed to be derived from the word Turk, and the verb *man*, I am, and hence means, I am a Turk. The name is then obtained from the expression by which these people called themselves when they first appeared in these regions. All that country between the Ural Sea on the north, the river Gorgân and the mountains called Attak on the south, the Caspian Sea on the west, and the Oxus River on the east, together with the country east of and contiguous to that river, is inhabited by several tribes of Turkmans. The country between the Tejend and Bokhara, as far south as to the border of Afghanistan, is also to be included in their possessions. These tribes have kept up an interminable warfare upon one another, and upon the countries adjacent to them. Through this internal strife marked changes have been made in the comparative strength of the tribes. At this time it is conceded that the Takah are the most powerful. These and the Goklan, a few Yomuts and the Salor tribe, hold the entire country lying contiguous to the border of Persia. The Yomuts and Goklans inhabit the banks of the Gorgân River. The Salor possess a small tract of land near the Tejend and Afghanistan. The more numerous Takahs inhabit the country between the Goklan and Salor, having Merv and the Kara Koom and the Domine Kuh country. No great dependence can be placed upon the statements of these people as to their strength, for I have not found any two Turkmans or two Europeans

who agree in their statements as to the number of tents in any one tribe. I have before me the estimates made by two European writers, each one claiming to be the result of careful investigation made in the Turkman country itself, and said by the author to be reliable; but one makes the number of the tents of the Takahs, after a reduction of one-third of the figures given by natives, to be sixty thousand, and the other writer makes the number seventy-five thousand tents. Some of the khans of the Takahs said to me that the number of their tents could not be safely estimated at more than forty thousand.

The power of the Goklan and Salor tribes is so much broken, and they are so numerically weak, as to form no very important factor in the affairs of Turkistan and Persia. It is with the Takahs that Persians have most to do. The country inhabited by them is the best in Turkistan. It has the Tejend and the Morgh Aub rivers as sources of fertility. The centre of this region is the place called Merv. Although there is no city now of that name, yet it is spoken of as such owing to the fact that it was in former centuries a flourishing city, and in most of the years past there has been a village or cluster of huts and tents here. It is one of the most ancient sites known in Persian history, for it figures as one of the stations occupied by the earlier Arians in their journeys toward the west. It was an important provincial town in the times of the Khalafahs, and subsequently became a capital of

a dynasty of kings who ruled a large part of Persia. It was destroyed by the Moguls, but was rebuilt, and has often, since then, suffered the fortunes of war. The present place of that name is composed of a few huts near the fort called Kalah Kaushid Khan. It is on a branch of the Morgh Aub, and is noted as the centre of one part of the Takah tribe, who for this reason are known as Merv Turkmans. The other division of this tribe has its tents in the district of Ahâl. This place is northwest of Merv, and on the Domine Kuh, and has Askabad for a central point. It is claimed that the latter country was the home of the Parthians. Nissa, near Askabad, is supposed to represent the ancient Nissæ, whence were derived the famous breed of Nisæan horses.

The Turkmans have no fixed habitations, but dwell, for the most part, in frail huts of wood called alotchee. These are light and portable, and the sides are covered with a coarse felt. Ruder structures, however, are used, and a screen of felt is often a substitute for an alotchee. The language spoken by these nomads is of the same family as that called Turkish. The Takah dialect is allied closely to that of the Osmanlee, Persian-Turkish and to the Osbeg. There are marked tribal distinctions and provincialisms. The chief characteristics of the speech of the Takahs are,—the absence of Persian and Arabic words; the sound of certain letters; a peculiar use of particles, and a vocabulary not used by other tribes. This speech is

commonly called Gaghatai, in distinction from some other dialects of the Turkish. This name is used loosely, and denotes the sway in Turkistan of a speech and literature so called after that which was considered a model of excellence in Central Asia. The Takahs have but few books. Such as they have are in manuscript, and written in Arabic characters. A few books are written by Takah authors, but the greater part are said to be produced in Bokhara.

By religious faith the Turkmans are allied to the Osmanlees and Afghans and the so-called Sunee Mohammedans. They are by religious prejudices adversaries of the Persians. The religious orders among them are those of Islam. They possess one or two schools of some reputation among themselves, where young Turkmans learn to read the Koran, and works on rhetoric and theology. The mullahs are numerous, but unlearned, and the people are very superstitious. The belief in the presence of demons gives occasion for exorcists, among whom the itinerant Jew figures most conspicuously and successfully. He recites a passage of the Old Testament, or other sacred book, for a price, and he often sincerely believes that his expedient is effectual in the expulsion of demons from the people possessed by them. All government among the Turkmans is patriarchal and democratic. All measures affecting the public welfare are decided by the popular vote or voice in public assembly, called jumhure. As a matter of fact, the elders and

khans decide all questions. Legislation is a short process in their assemblies. The khan is the recognised protector of his subjects. The penalty for injury received is retaliation. Said a Turkman khan to me: "These matters are usually left to the old men, but every khan must protect his own from injury. If wrong is done to any of my men, I demand reparation; if it is not given, I call my men together; we mount our horses and make a chapoo to the nearest tents of the offenders. If sheep have been taken, we drive off the flocks; if a man has been slain, we kill the people of the encampment." There is some form of law, but the general condition is that of anarchy.

The moral condition of this people is as deplorable as their state in other respects. Polygamy is practised without limit, and carries with it all the physical and moral effects of unrestrained licentiousness. The chief pursuit of the men is war. The captives taken by them till the soil under the supervision of women. The females care for the flocks and herds, and also manufacture coarse fabrics of cotton and wool, and the much admired Turkman carpets.

The Turkman takes great pride in his horses, and these are justly celebrated. These animals are quickly distinguished from horses of all other breeds. The representative horse of these people is very high; he has a long and slender neck, a long and round body, small ears, bony head, a mild eye and good, though not dashing, carriage. He is carefully blanketed at all

times, and his hair is short and glossy. The mane is naturally thin, and is usually shaven close along the whole length of the neck. Under the care of his master, and in his native plains, this horse is very serviceable, and has great powers of endurance. He will travel at a good rate during several days; but as reared by foreigners he is of little account. Horses of this breed, if of pure blood, and if good animals, bring large prices. Very fair samples of the breed are sold in Tehran for from fifty to one hundred tomans. The very best specimens, however, bring as high as three and five hundred tomans. We may reasonably suppose that this breed of horses was in this region of country when the Turkish tribes took possession of it, and that it represents the noted horses of ancient Bactria. It has been the practice of the Turkmans to ravage the Persian border. The word chapoo denotes, to the mind of a native of the country, a marauding excursion in which the horses are ridden at a rapid pace, and the object is plunder, and slaughter, and captives.

The saying is current with this people that no offering is so acceptable to God as the head of a Kizil Bash, or Gold Head. This name was given to a royal guard organized by Shah Ismael, the founder of the Sufee dynasty of Shahs. The term was taken from the peculiar hat prescribed by the Shah to be worn by the guard. The Shah was really the founder of the national faith called Athna Asherain, or the Twelve

Imams. The prescribed hat was an emblem of this religious faith, and therefore an object of hatred to Sunees, and used by them as a term of reproach by which to denote the Sheah Persians. The hat was made of twelve pieces, and on each piece the name of one Imam was embroidered in gold.

The Turkman Khans and the tribe may be at peace ostensibly with Persia; but there is a common consent to the opinion that Persians are lawful objects of plunder. Whenever, therefore, any one proposes a chapoo, he will most likely find volunteers to accompany him. The horses are put in trim. To each saddle is fastened a small leather bag of water, a bag of barley cake for the horse, and a little food for the rider. The weapons taken are a cimeter and short sword called kamah. Fifty or a hundred miles may be travelled very leisurely, to the border or to the vicinity of a Persian settlement. Then the horses are put to a gallop which is kept up during the attack and retreat. When his horse becomes weary and heated from thirst and travel, the Turkman dismounts and swabs the mouth and throat of the animal with a bit of fat carried for this purpose. The fat may also be given the horse to eat. The old and infirm among the prisoners taken are usually slain. The young and strong, especially females, are reserved as slaves. If taken near a village or in the vicinity of Persian forces, the captives are put upon the horses with their captors, and borne beyond fear of pursuit. Then a rope is put about the neck of

the captive and attached to the horse's head or tail. When the party arrive at the Turkman encampment there is a public reception of the raiders and their captives. A Georgian who was himself taken captive, and his sister also, related to me how they were received. It is the custom that the Turkman women shall inflict a blow upon every captive. The men, he said, got off with few strokes, but no mercy was shown to the Persian females. The poor Georgian woman was killed by the Turkman women. In most cases the captives are stripped of their clothing. A bag, or a piece of felt, or an old garment is given instead. The captives are set to work, or sold as opportunity occurs. Many of them are sent to the slave markets of Bokhara. The system of retaliation has been perpetuated by both Persians and Turkmans. A chapoo by the latter is followed, if it be possible, by a raid upon Turkman soil. When near Mashhad I saw many flocks of sheep which had lately been driven in from the Turkman country. The practice of both Turkmans and Persians, of sending into slavery all persons taken as prisoners by them, was terminated by Russia in the capture of Khevah, and by the terms of the subsequent peace. At that time many Persians returned from captivity. There was a mutual release of captives.

Previous to this time there was an old caravansary in Tehran where Turkman captives were kept. I sometimes went thither. An old man among them re-

lated their grievances. He seemed to think his own people the more merciful masters. He said: "The Persians treat their prisoners with more cruelty than we Turkmans exercise; for we send the captives to the fields to work, but the Persians keep us shut up in this miserable place." The caravansary is no longer standing; the inmates have returned to their homes beyond the Gorgon, and in the desert. The Turkman marauders now say: "We kill all we now take; for Russia has broken up the slave markets, and will not permit us to hold slaves."

With the capture of Khevah and isolation of Bokhara the trade in captives was wellnigh abolished. Following close on this release of captives there was an effort at alliance with Persia, made by the Turkmans. Being defeated at Khevah, and seeing a fair prospect of attack from all sides, it seemed desirable to the Turkmans to make peace with Persia. In prosecution of negotiations for this purpose, a delegation of these nomads waited upon the Shah. It was composed of seventy of the chief men of the Takahs, Goklan and Salor. The result was not wholly satisfactory to the delegation. I was able to see and to talk with some of the principal parties in this company. They appeared in long and bright scarlet coloured gowns, the gift of the Shah. The patriarch of the company was an old and gray-headed man who talked freely of his people. In course of the conversation he pointed toward his gown, and said, "This is all

that we have received from the Shah. He ordered that money should be paid to us, but his subordinates have put off payment until it will be mid-winter before we can reach our homes." The old man had been trained to war. All his thoughts seemed to be upon blood and booty. The question was put, whether he had heard of Jesus Christ. He replied: "I think you mean that Russian general who came down over the border and slaughtered so many of our men." Then, seeming to think that his answer might not be correct, he said: "Was he an Englishman?"

The Persians are not the only people who have been taken captives, and sold as slaves by the Turkmans. Many Russians also suffered the same fate. The chapoo was organized for the devastation of the Russian border also, and the coasts of the Caspian Sea were frequented by them. If a vessel were wrecked upon the coast, and by chance the seamen reached the shore, they were here in danger of attack. Many such persons escaped the violence of the sea only to serve as slaves. When Khevah was taken, the Takahs yet resisted, and concentrated their forces to oppose the Russians.

In 1880 the Russian forces had advanced to Yange Kalah, and a railway had been constructed by them from Mekhailowsk to Kizil Arwat on the line of advance toward Merv. At Yange Kalah the advance had accomplished nearly one half the distance or about two hundred miles. In following years there has been

a slow but steady movement forward, and a submission of the Takah and other Tribes until now, in 1885, the Russian advance is found at Panj Dah on the river Morgh Aub, and about twenty miles north of the reputed boundary between the territory subject to Herât, and that which has been tributary to Merv. It is quite certain that the railway will be extended to Panj Dah and will meet, somewhere in that region, a railway from the Indus. There will thus be opened a highway for commerce between India and the Caspian Sea, and Central Asia. This would give the quickest and most available route to India from Europe. The influence of these present and prospective improvements along the Persian border will be very great.

But whatever the future may be, Persia now enjoys peace on her border. The Turkman as he was, the scourge and terror of Eastern Persia and Central Asia, has ceased to be, and has given way to another race.

CHAPTER XII.

Area of Persia—Desert of Khorasan—The Interior of Persia—The Shores of the Seas and Altitudes—Mountain Ranges—Highest Peaks—Intermediate Mountains—Rivers—Irrigation—Heat—Changes of Seasons and the Diseases of the Country—The Caspian Coast—Soil—Productions—Cattle and Horses—Connaughts and their Cost—Gardens—Agricultural Implements—Raising of Stock—Coal and Minerals—Population—Roving Bands—State of Civilization—Languages—Literature—Scribes—Description of a Persian Book—Internal Improvements—Commerce—Cost of Living—Causes Preventing Improvement—Imports—Exports—Carpets—Persian Earthenware and Glass—Silk and Velvet—Steel—Old Work—Porcelain—Rare Articles—Bricks and Masonry—Engraving—Hatim—Kalamdans—Mills—Wine—Process of Manufacture—Arak or Brandy—Unintoxicating Drink—Condition of the People—Social Customs—Salutations—The Sandals—Entertainment of Guests—Baths—Toilet of an Old School Persian—Habits of Life—Meals—Drunkenness—Penalty for—The Precepts of Mohammed as to Drink—Use of Opium—Sherbets and Drinks—Food—Women in Public—Social Entertainments of Women—Of Men—Marriage Rites—Funerals—Amusements—Persian Houses—Palaces—Andarune and Berune—Musical Instruments and Musical Taste—Music Excluded from Worship—Vocal Music—Introduction of Foreign Customs.

THE area[1] of Persia is now about five hundred and fifty thousand square miles. The most northern point is at Mount Ararat, near the 40th parallel of latitude,

[1] The area within settled boundaries.

and the most southern is the extremity of the province of Kerman on the 25th parallel. A large part of this area is desert. The desert of Khorasan is estimated to cover from eighty-five to one hundred thousand square miles. As the boundaries of this desert are not very definitely fixed, it might be expected that the estimate of area will vary as made by different persons. The interior of Persia is commonly described as an elevated plateau; but it should not be supposed that the plateau is a level tract of country, for the whole land is mountainous. It is characterized by mountain ranges and broad plains. Low lands skirt the shore of the Caspian Sea, and sections of the Persian Gulf coast. The interior plains have an elevation above the sea of from two to six thousand feet. Some parts of the desert of Khorasan are much below this minimum, and it has been conjectured that in some places the desert is lower than the surface of the ocean.

On the north, the Elburz mountains rise south of the Kur and Aras rivers, and form a curve corresponding to the contour of the southern Caspian coast, and extend eastward to the Hindoo Kush, in a notable chain of mountains. In Eastern Khorasan the Elburz are lower than in the west, and there are wide gaps in the course of the range in Western Turkistan. The highest peaks of this range are from ten to twelve thousand feet above the sea, except Damavand, which rises to a height of not less than eighteen thousand

feet above the surface of the sea. This mountain is northeast of Tehran, and about forty miles distant from that city. It is the cone of an extinct volcano. There are evidences of the presence of internal heat sufficient to justify the opinion, that the mountain may yet become an active volcano. The mountains in the vicinity of Damavand form the most elevated region of the whole range, and are a centre of clouds and rain, justifying the use of the name of this mountain, which, in Persian, signifies the *abundance of mist.* On the northwest the Ararat and Kara Dag cover the regions between the Black and the Caspian seas, and are separated from the Caucasus by the river Kur, and washed by the tributaries of the Aras. On the west the Zagros sever Persia from Turkey, and under many names and in many parallel ranges extend in a southeasterly course through Southern Persia. The highest peaks of this range rise to an altitude of ten or fifteen thousand feet. Between these great ranges there are many spurs from each, which interlock and fill the land with a mesh of mountains, all of which are destitute of verdure, except the slopes toward the seas.

In all these regions there are no great rivers.[1] Many small streams flow from the mountains into the desert of Khorasan. Their waters form extensive marshes and lakes, which in the summer quite disappear, leaving the bogs, which are called by Persians kabeers.

[1] The great rivers touching the boundaries are not considered.

The extensive plains and valleys are irrigated, if at all, by artificial watercourses. As the country is mountainous and barren, the degree of heat and cold may be conjectured. Drouth and heat prevail from the first of April or May to the month of November. The rainfalls at any time are light. The summer sun shines from a cloudless sky with an intensity unknown in a humid atmosphere. The plains become heated, and the winds which blow over them take the temperature of the earth and stones. These are often succeeded at night by very cold winds. The difference of altitude between the plains and the mountains gives a great difference in the temperature of different places, yet the heat of the day is very great in summer, even in the very high positions. Like difference of temperature is experienced in the winter time. But only the lowest plains of the interior are free from snow. The valleys and plains which have an elevation of three and four thousand feet—and but few are below this—are covered in all the northern provinces with deep snow, and the thermometer registers as low as eight degrees above zero, Fahrenheit. The changes of seasons are gradual. The even temperature and dry atmosphere are believed to be healthful, and diseases of the throat and lungs are rare. But heat and malaria induce fever and complaints quite as fatal.

A narrow belt of land on the Caspian coast is noted for its humid atmosphere, dense forests and malaria.

The border of the Persian Gulf and the lower Tigris valley are intensely hot. The soil of the plains is a light clay or loam, and is very fertile. The chief productions are wheat, barley, cotton, rice and fruits. In some provinces tobacco and opium are grown. The fruits are many varieties of grapes, apples, peaches, pears, quince, pomegranates, melons, walnuts, almonds and oranges, and in the south, dates; but the small berries so much esteemed in other countries are here unknown, except in places where they have been introduced by foreigners, and are grown for their use. The seedless grape is most esteemed for eating. It is small and sweet, and appears to have no injurious effects, and may be eaten with impunity.

The country abounds in wild animals. The tiger, bear and leopard inhabit the forests of the Caspian coast, and traverse the interior. Lions are found in the warm regions of the south. Wild goats and deer are most abundant in the mountains. Aquatic fowls frequent the ponds. The pelican and flamingo are found on the shores of the inland seas. Of birds of song the nightingale is most common and most esteemed. Wild asses traverse the secluded parts of the desert. Wolves are abundant, and are the pest of the flocks, and often attack travellers in the winter season. Quite every village is resonant at night with the cries of the jackals. The shepherd dogs are large and fierce, and one of them is said to be well able to kill a wolf. The hunting dogs, or hounds, are reared with

care, and are much admired. Persian cats are famed for their fox-like tails and long hair. No care is exercised in the rearing of fowls, and the breeds are small and inferior. A few years ago turkeys could not be found in the country. So rare were they that a pair sold in Tehran for six tomans. The domestic cattle are small and poorly kept, except the buffalo, which is reared in Western Persia. The horses are Arab, Turkman and Persian breeds. Of the Persian stock there are several varieties which have a local reputation, but all these are esteemed, and may be counted among the best horses in the world.

The state of agriculture is most primitive. The want of water restricts the pursuit, and it is not carried on in any very extended scale. A very small parcel of land is sufficient for the support of a peasant. The irrigation of the land is effected by subterranean aqueducts. These are constructed by digging a series of wells, and connecting the wells by a ditch at the bottom. Such watercourses are called connaughts. They are, in many instances, several miles in length, and are constructed at considerable expense. The cost of some connaughts is ten and twenty thousand tomans. This cost can be borne by the rich only, for stock companies are rare. For this and other reasons the proprietorship of lands and villages is with the rich men. The owner of the land and water supplies the tenant, and receives two-thirds or three-fifths of the products, according to the productive-

ness of the land. The gardens and vineyards can be possessed by the well-to-do people only, except in a few favoured places where water is abundant.

The implements of agriculture are of the rudest construction. In the present condition of the people as to intelligence and capital, it is probable that these implements serve their purpose better than the more expensive and complicated machines of other countries would. The Persian plow is a sharpened stick covered with iron. It is sometimes constructed with an arrangement for raising or depressing the stick which serves as a share. The sickle is used for reaping. The threshing is done by means of an axle set with thin iron wheels. The wheels cut the straw very fine. The grain is beaten out by the feet of the cattle which draw the machine. The only way known by the natives to clean the wheat is to toss it in the wind and to wash it. Wheat is sown in the autumn. It is of a good quality, and is harvested in June or July. Corn is rarely raised. The only variety esteemed or grown is popcorn. Barley is grown for the horses, and no other grain is given to these animals. Clover and other very nutritious grasses are grown for cattle and horses. The religious scruples of Mohammedans prevent the keeping of hogs and the eating of pork; but the Mohammedan thinks it propitious to have a pig in the stable yard.

Horses are too expensive to be reared or owned by the poor; they are therefore not raised in very large

numbers. The cost of foddering cattle is also too great for most of the peasants; a few oxen only are therefore kept by this class of the people. Donkeys, being very hardy and costing but little in feeding, are raised in large numbers, and kept by the poor and rich alike. The gray donkeys of Khorasan and the white donkeys of Bagdad are much prized, and a good donkey, trained to the saddle, will bring a better price than a fair horse.

The mountains of Persia are known to contain valuable minerals. The Shah employs a mineralogist for the purpose of exploration and the supervision of mines, but the government is reluctant to make any investment in mining operations. The most extensively worked mines are those of turquois, in Khorasan. The only coal mines yet opened are the mines of bituminous coal near Casveen, and in the vicinity of Damavand. Iron, tin, lead, copper, gold and silver are imported so far as they are needed. There are periodical excitements in the capital over the reputed discovery of gold, and the Shah orders a careful exploration. But he is not satisfied to find the precious metal in any other condition than that of nuggets of fine gold.

The population of the country is estimated at from five to ten millions. As no census is taken, it is impossible to make an approximate estimate. The religious orders are opposed to any numbering of the people. It is quite certain that were a census to be taken it would be wholly unreliable. All the estimates

hitherto made by Europeans are no more than random guesses, and are without any foundation; for neither the assessments for taxes nor the military conscription furnish any reliable basis for a calculation. The population is made up chiefly of two great races; the Iranian or pure Persian, and the Turanian, as represented in the Tartar and Turkish tribes. The race distinctions have disappeared to some extent, but they are perpetuated in many tribes and clans, as the Afshars, the Kajars, Kara Kopaks, Turkmans, Gelee, Kurds, Loree and Baktēaree.

The Baktēaree inhabit the Zagros in Southern Persia. Near them are the Loree. Each has a jargon peculiar to itself. They are very often in rebellion against the governors, and are notorious robbers, who frequently perpetrate acts of violence toward other tribes, especially upon Armenians. The people of Gelan are believed to represent the ancient Gelæ. The Elyots are herdsmen and shepherds who live in tents, and migrate with the change of season. The Barbarees appear to be roving bands like the gypsies. It has been said that there are upward of seventy distinct tribes in Persia, every one of which has a speech peculiar to itself. The people of the large towns manifest a fair degree of civilization, and some refinement. The districts remote from the principal cities are peopled by fierce and lawless clans, who are restrained from violence by fear of the authorities only.

The two languages most commonly spoken in Per-

sia are the Persian and the Turkish. If the people of the province of Azarbijan be excepted, it may with truth be said, that quite all the people speak the Persian. It should not be thought that one and only one of these tongues is known to the people. With the exception made, it may truly be said that in the northern provinces the most part of the people understand both tongues. In the south the Persian is known to all.

The Turkish spoken in Persia is essentially the same speech as that sometimes called trans-Caucasian Turkish and Azarbijan Turkish. It is spoken by the Turkish part of the population in the north, from the eastern to the western boundary. The Persian tongue is greatly corrupted by words of Arabic origin, so that it is quite impossible to master the language without some knowledge of Arabic. The Persians have quite abandoned the grammar of pure Persian, and have no knowledge of any other than Arabic. There seems to be, however, a tendency to the use of Persian words, and many of the books published show less Arabic than books composed in former times. The Persian is classed with the Indo-European family of tongues, and is one of the most euphonious. A European or American travelling in that country will recognize the words mader and brader. The old Persian, free from Arabic words, is yet spoken in some of the secluded regions. The introduction of the Arabic to the country came with the conquest of the land by the

Arabs; but the perpetuity of that element is due to the Koran, and the religious books and form of worship.

The literature of the country is extensive. It embraces works of history, poetry, theology, philosophy, and works in every department of knowledge. Books are now produced by the lithographic process. Not many years ago they were made by hand only. Very many are yet made in this way, and are more prized than the printed volumes, as now produced by lithography. Many of these manuscripts are written with great beauty. Special care was taken by the mirzas in transcribing copies of the Koran and of the poets. The former may be found condensed in a very small volume, no larger than an inch or an inch and a half square. The usual size is much larger. The letters are, in many books, written in gilt, and this work of illumination is very beautiful. The Persian scribes are excellent penmen, and some of them have become famous for their skill. All the books, however, contain many errors. The lithographic process is thought to mar the beauty of the writing. Owing to many errors and to bad printing most books are read with some difficulty. Many of the literary works are voluminous. Here, as in other Eastern countries, the books are read from the right hand to the left. It is usual to begin every book with an inscription "in the name of God most merciful," and the introduction is composed in the most pompous style and difficult

Arabic terms. The last page closes with the date of composition or transcription, and with the name either of the author or of the transcriber. Men of learning among the Persians are much given to book-making, and some of the rich have collected large libraries. The Persian poets are greatly admired, and freely quoted by the unlearned and the educated.

In internal improvements Persia is one of the most unprogressive countries. The capital has been connected by telegraph with every provincial capital. Since 1876 an efficient postal service has been in operation. The country at large has witnessed no other improvements. The telegraph lines were constructed by European superintendents, and the postal system was organized by a foreigner in the pay of the Shah. The only wagon road of any considerable length is the road from Tehran to Casveen. All efforts on the part of Europeans to secure the privilege of constructing a railway have proved failures, for the reason that the Shah could not make the investment of foreign capital secure, and would not incur the risk himself. The extensive plains of the interior, connected one with another as they are, offer an open way for railroads. It would seem to be possible to construct them with ease, and to maintain them at a small expense. At the present time the great cost of the transportation of produce and merchandise retards the small business which is carried on, and prevents that which might be created. All

exports must be carried to the seacoast on the backs of camels or other beasts of burden. The cost of wheat delivered at the port is about equivalent to six dollars for every seven hundred pounds; but the imported calico is sold at from eighteen to twenty shahee per Persian zarh.

The cost of living in the country has greatly increased in the course of a few years. The increasing wants of the rich impel to greater extortion, and while a few people are growing richer, the peasants are growing poorer, if that be possible, and the whole country is falling into a financial stress, the only remedy for which, in the ordinary course of things, is a reduction of the population by war and famine. There is an utter want either of capacity, or of a disposition to improve the country. The intentions of the Shah may reasonably be supposed to be good toward his own subjects, but the universal prevalence of greed and dishonesty nullifies every good device, even if it does not prevent the capacity to discover a good expedient.

The articles imported are from Russia chiefly. Many commodities are brought from other countries. They are prints, cotton and woolen goods, sugar and fancy articles. The importation of calico exceeds that of all other commodities. The exports are wheat, rice, fruits, opium, wood, wool, cotton and hides. Of manufactures, a few carpets and shawls are exported. Carpets are of three kinds and distinguished by the names, kale, namad and gelim. The first is woven of fine

wool, and in many designs. The best grades of this kind sell in the markets at from twenty-five to thirty karans the Persian square zarh. The varieties of kalies are denoted by names taken from the place of manufacture; so there are the Faraghan, the Khorasan, the Herat, Turkman and Kurd. The best grades of all these varieties are very beautiful, but in Persia the first named is considered the best. The namads are unwoven, and are made by pounding wool in a mass while moist. The patterns are formed by pounding coloured wool into the surface of the namad. The namads of Ispahan are the best. The gelim is usually made of coarse wool, *woven* in stripes of different colours. There are, however, other patterns. Very large rugs of silk are made in some places, but they are rare. The kalies, namads, and gelims are usually made in rugs containing each about twelve or twenty square zarhs; but very large carpets are sometimes made to order. I have seen namads fully seventy-five feet long and fifty feet wide. The kalies retain their beauty and lustre for many years. Carpets are shown in some places, which have been kept in fair condition for two hundred years. The namads are likely to be moth-eaten in a short time, if they are not well cared for. Very small kalies are woven, called joi namaz, or place of prayer; they are used to kneel upon in prayer time in the mosques, and some of them are very pretty. The best of the work called Reshtee is formed by setting designs in a groundwork of cloth. It is a sort of

mosaic in cloth. It is used for slippers, caps, saddle cloths, and stand covers.

Quite every Persian house is provided with one or more good rugs, which are used in place of chairs. These will be found in the dwellings of the poorest people as well as in the homes of the rich. The articles manufactured by Persians, besides carpets, are vessels of copper, earthenware, and silk and cotton fabrics. Cooking utensils are made of copper; for Persians have not the art of casting. The copper vessels are covered with an amalgam of tin.

Persian earthenware, as now manufactured, is very poor; the markets are therefore supplied with china, and ware brought from Europe. Glass is made in the country in small quantities, and rude bottles are manufactured; but window glass and glassware are all imported. The best Persian shawls are made of very fine wool of sheep and goats, as well as of camels' hair. They are made in Kerman. Those manufactured in Khorasan are less valuable than the Kerman shawls. Silk and velvet fabrics are made in Yezd and Kashan, and in some other places. Much of the raw silk is exported. These and quite all other fabrics are woven in the dwellings of the people. Cotton and woolen factories as constructed in Europe and America are unknown here. Good steel is made in some cities; usually it is made into knives and cimeters.

Quite all the articles made in former times are superior to the manufactures of the present day. This

superiority is noticeable especially in pottery, tiles, shawls and embroidery. The varieties of porcelain and pottery are: an imitation of china; a white, very thin and translucent species of porcelain; the reflé, called by Persians tälăe or golden, from the play of colours in the enamel. Tiles of the reflé were used in ornamenting the walls of mosques, and baths, and as tablets. Tiles have been found bearing dates which showed that they were made as early as eight hundred years ago. These articles of old work are much sought, and are now rare. Many of the designs of Persian ware, both old and new, are very beautiful.

Persian bricks are about eight inches square; but very large tiles for pavements are also made. Enameled tiles for facing gateways are of many forms and sizes. Hunting scenes, portraits and landscapes are wrought in a mosaic of these enameled tiles and brick. Much skill is shown in etching and engraving brass and in wood carving. The work called hatim is much used in toilet boxes, and in the manufacture of tables. It is a mosaic made of ivory or bones. Kalamdans, book covers, and small boxes are made of paper, and are very firm and durable. The work is a sort of papier maché.

Persian flour mills are of very simple construction. The wheat is ground by two large millstones, which are turned by a large water-wheel. The flour is unbolted and must be sifted for use, if white flour be desired. Wine is made in the houses of Armenians,

Jews and Guebers. The process of manufacture is very simple. The grapes are trodden in a vat made for the purpose. The juice of the grapes is poured into very large jars, and after fermentation is put in glass bottles. Arak is distilled from wine, or from dried grapes. The process is carried on, as the manufacture of wine, in private houses. A drink which is not intoxicating is made of the juice of the unripe grapes. It is kept during the year, but is not esteemed as wine.

The greater part of the people of Persia are very poor. The tenants or agriculturists are the poorest class. The faalas are day labourers. Common workmen receive from fifteen to twenty shahees per day. A mason or a carpenter receives about forty or fifty shahees. The masons are skilful in laying brick. There is comparatively little work for carpenters. They make doors and windows, and in the large cities they make chairs, bedsteads and tables. Much use is made of a cement of gypsum for plastering walls and in ornamental work. The plasterers are in good demand. The merchants are in a better financial condition than the labourers or artisans. The rich men are found mostly in the number of princes and office-holders. A merchant who has property to the value of ten thousand pounds is thought to be very rich. Some of the chief officers of the government are possessors of property to the value of a million or more. The social life and customs of the people are in the main

those of all Orientals; but there are manners peculiar to race and religion.

There is a common salutation of, "Peace be with you"—the salam alakim of the Mohammedan—and the Persian khodafis spoken in parting, or the prayer, "May your shadow never grow less." The sandals or low shoes are left in the outer hall by one who enters the guest-room. Europeans are permitted to follow their own custom in this particular, but they usually manifest respect for themselves, and the custom of the country, by wearing overshoes, which are drawn from the boots on entering a house. It is considered a breach of etiquette to remove the hat from the head. It is the practice of all the people to entertain every visitor with tea or coffee and the kalyon. Tiny cups, holding no more than a few thimblesful, are used. The kalyon is a pipe arranged so that the smoke of the tobacco may be drawn through water. The small bowls holding the tobacco are often of silver or gold, and are highly ornamented with precious stones. The use of the kalyon is universal with both males and females. It is, therefore, to be seen in the house and in the place of business.

The public bath is frequented by all classes of the people, and much time is spent in it. The buildings used as baths are constructed of brick, and the rooms are wholly below the surface of the ground, in order to be below the streams of water by which the bath is supplied. The water is heated in large tanks. The

bath-room is paved with enameled tiles and covered with a brick dome, in which a few panes of thick glass are set to admit light. The bath-room is filled with steam, and the water is poured upon the body by an attendant. A tea shop is usually kept near the bath-house, and the bath is commonly followed by tea drinking, which seems to be quite essential after the exhaustion of the sweating occasioned by the bath.

The Persian of the genuine type and old school hardly thinks himself in a condition to be seen until his hair and beard have been dyed, and his finger-nails stained, if not his fingers also. He rises at the early dawn or time of the āzon, and repeats the usual prayer; and having drunk a cup of tea, if he be rich enough to afford it, he goes to the field or to his shop. At ten o'clock he sits down in his place of business to eat a breakfast of bread and sour milk which has been brought upon a tray and set before him. The hours of midday, in summer, are passed in sleep. Labour, when resumed, is continued until sunset. The principal meal of the day, and the best he can afford, of meat, rice, and savory dishes, is partaken of in company with the members of his family, and after night-fall, and in the open court of the house, or upon the roof. If inclined to drink wine and arak, the most approved custom is to indulge at this hour. He satiates his thirst, if that be possible, by drunkenness, having first taken the precaution of locking the doors and going to bed. It happens, therefore, now as in

ancient times, that "They that be drunken are drunken in the night." It should not be thought, however, that all lovers of strong drink are so obedient to custom. If the drinker be a Mohammedan, he runs some risk of fine, disgrace, or a flogging. If a Jew or a Christian, he may drink with impunity. The popular sentiment, and some fear of Mohammedans, make it expedient that he should drink in secret.

The precepts of Mohammed concerning the use of wine and strong drink seem to have been suggested by the drunkenness prevalent among the Arabs and other people. The first word spoken by Mohammed against the practice is said to have been uttered when a drunken man reviled him. Very many Mohammedans drink to drunkenness; yet the law and popular sentiment is against drink. A consistent Mohammedan thinks himself to be defiled by the taste, touch, or even odour of wine or brandy. Opium is used to excess by many of the people, and hasheesh is also drunk, and arsenic is eaten. Bad as these practices are, they are not so unpopular as the use of intoxicating drink. Sherbets of several kinds are freely used in hot weather, and tea is drunk by all who can get it. Lemon water is made in large quantities. Ice is abundant in all the northern provinces. To obtain it, long canals or ponds are made and protected from the sun by a high wall constructed on the south side of the water.

The food of the average Persian consists of bread,

meat, rice, fruit and vegetables. There are several kinds of bread, and quite all made of unbolted flour. The bread called sangak is a leavened cake mixed with water, and baked on small stones in an oven made for the purpose. The pebbles, after being washed, are spread upon an iron plate, and then put into the oven; when the stones are heated, the thin cake of dough is spread upon them and then baked. The cake is large and thin. This kind of bread is to be had only in large cities where ovens are made for baking it. Lavâsh is the name of the common bread as baked in the ovens made in the ground. The only difference between this and the former is in the qualities imparted by the different processes of baking.

The meat most used is mutton. Beef is kept for sale in the large cities, and in the winter season only. The most common way of cooking the mutton is to make what are called kabobs. These are made in several ways; by broiling on a spit, or by chopping the meat and pressing it into a cake, which is fried. Potatoes are not commonly known in the country. They were grown for the use of foreigners, but are now grown by Persians for the market. The name by which the potato is called is a literal translation of the French pomme dé terre, or apple of the earth. All the sugar used is imported; but fair syrup is made of the juice of grapes. Rice is more used than any other article of food, except bread. The common dish of rice is

the pelow. It is rice boiled in water, and then, after separation from the water, is heated and mixed with butter. Rice is grown in abundance, and is very cheap.

In all formal social entertainments there is an entire separation of men and women. Women frequent the assemblies in the mosques and the tazēahs, but always in the dress which custom has prescribed for the street and public places. The social entertainments of the women consist in feasting, eating of candies, in gossip, and dancing by hired dancing girls or boys. The reading of the Persian poets is sometimes one feature of an entertainment. A dervish or a mullah may be employed for this purpose; he being stationed in another apartment of the harem. The entertainments of the men are a feast, smoking, and drinking of sherbets. Their amusements are card-playing, horse-racing, ram fights, and hawking, and hunting. The marriage feast continues several days. The legal act concludes with the procession to the house of the bridegroom. This procession is often, but not always, in the night. If in the night it is attended with fireworks and torches, according to the ability of the parties most interested. It is customary that the bridegroom should furnish the bridal dress, and the presentation of this is an important part of the ceremonies. The betrothal occurs at the early ages of eight and ten years, and marriage as early as the ninth year, though it is rarely celebrated so early. It is yet

more rare after the sixteenth year, except in the case of widows.

Funerals are attended with wailing and feasting. The presence of hired mourners is very rare. The formalities consist of wrapping the body in cotton cloth in which it is interred, no coffin being used, and in the reading of the Koran, and recitation of prayers by a mullah. The body is placed on a rough bier and carried on the shoulders of several men, or it is borne to the place of burial on a taktravan. If formal, the procession is preceded by the mullah, who recites from the Koran by the way. In most cases of poor people there is no procession. The body is interred during the recitation by the mullah. It is customary to read the Koran over the grave at stated times, especially on the anniversary of the death. The interment usually takes place on the day of death, or within the next twelve hours after death.

The amusements of Persian boys are wrestling and a game resembling marbles played with the vertebræ of sheep. I have never seen a Persian boy with a sled or a pair of skates. All the boys are put to work at a tender age, if not in school. The schools are kept in the mosques, and taught by mullahs. The boys sit on the matting with which the floor is covered, or upon rugs which they bring. They learn to read and write. If they wish to learn more than this, they must find private tutors. Every scholar pays a small amount every week to the teacher. There are no

public and free schools in the land. The sons of rich men are taught by private tutors. They are early trained to horsemanship, and find their sport in riding and hunting. As soon as they have some knowledge of reading and writing, they are practised in the business of their father. It is not uncommon that a boy thirteen or fifteen years of age should act as judge, or as the governor of a province or city. Every carpenter, mason, tailor, or artisan keeps a small boy with him to help in work, and to serve as an apprentice. The little girls serve in the house.

Climate, building material, and the social life of the people, have given form and arrangement to the Persian houses. The parcel of land used for a dwelling is first inclosed by a high wall, so that no one can see the court within. Another wall is constructed parallel to this on one or more sides of the court, and carried to the height of ten or twelve feet, if the house be one story high. The space between the two walls is partitioned off into as many rooms as desired. The doors and windows are therefore all on one side of the rooms.

The palaces of the rich are constructed on the same general plan. Some houses are built in the centre of a court, and therefore have a front on two sides. One peculiarity of a Persian house is the division into berune and andarune, or the outer and the inner apartments. The latter is occupied by the females, and is the harem. The chief outlay in the way of ornament

is on the berune, the quarters occupied by the men. Yet some palaces form an exception to this statement. The summer palaces of the wealthy are often arranged with great care and taste. They may be poorly built, but they present an extended front of columns and terraces, or fountains, and porches, seen through long vistas of plane and poplar trees. A rill of water, one important feature of a garden and palace, ripples over a pavement of brick or stone, flowing through fountains and by the side of pavilions from terrace to terrace, and down broad avenues of trees, and through flowery paths. To such retreats the Persian has given the name Ferdose, and Behisht, that is, Heaven. The fortunate owner of such a place finds his chief solace in resting in his pavilion, listening to the murmur of the waters, or to the song of the nightingale, and breathing an air laden with the perfume of sweet flowers.

The Persians of all ranks take great pleasue in cultivating flowers. The sides of the fountains are usually set with pots of geraniums and roses. The gardens abound in tulips, pansies, snowballs, and roses of several varieties. The tree most esteemed for shade is the chinar or plane. In its height, wide spreading branches, and foliage, it resembles the elm. It is of slow and sturdy growth. The poplar tree, which we call the Lombardy, is most common, and used in the construction of the roofs of dwellings. The walnut is used in the manufacture of furniture, and the apple

and cherry and box are used for fancy work and small articles.

The musical instruments of the country are chiefly stringed instruments, of which the chief is the tar, played in the same manner as the guitar of Europeans. The music which is not imported is no more than a monotonous repetition of a few minor tones; but it is admired by the people. The singing of Europeans, when first heard by Persians, is not so favourably received, and is appreciated only as the people are educated to it. All music is excluded from the worship of Mohammedans. The emotions excited by it are thought to be incompatible with the reverence of true worship. The intonation of the service, especially the reading, is some compensation for the absence of a service of song. The better class of people give no attention to vocal or instrumental music. The art is consigned to the dervishes, the boys and the Lutees, and is usually considered an indication of low social standing. The dancers and the Lutees are the principal musicians, and the art is practised, for the most part, by the disreputable classes. In the capital many of the customs of foreigners have been introduced, and the cultivation of a musical taste is more respectable than in the rural settlements. In the King's College instruction in music is given, and some Persians drive quite a business in renting pianos.

CHAPTER XIII.

The Government of Persia—Absolute Authority of the Shah—Officers of the Government—Army—Administration—Governors—Assessments—The Sar or Capitation Tax—The Mâll—The Land Tax—Begaree—Revenue—Tenure of Land—Title Deeds—The Governor or Hoykim—Sadr Azam—Personal Liberty of the Ryot—The Three Departments of Government—The Oorf—The Sharah—Appeal—Relations of the Two Courts—Mode of Trial—Punishments—Sanctuary—Where afforded—Price of Blood—Imprisonment for Debt—Bankrupts—Resistance to the Shah and Protection by Asylum—The Currency—Postal System—Bribery—Slavery—Laws Regulating Marriage—Rights of the Covenanted or Ahdah and of the Sekah—Part performed by the Mullah—Abject state of the Harij or Mutee Islam—Practice in Hamadan—Particular Grievances of the Mutee or Alien Subject—Rights of Foreigners determined by Treaty.

THE government of Persia is that of an absolute monarchy. The Shah is the supreme ruler of the country, and possesses all the lands which have not been occupied by patent from the king. His absolute right and authority is expressed in many high-sounding titles with which he is addressed by his obsequious courtiers and subjects; such as, Shah in Shah,—"King of Kings;" Keblah Alam,—the Centre of the World. Homayune,—The Blessed. He only has the power of life and death, and for the execution of any outlaw permission must first be obtained from the sovereign.

The king, at will, appoints all the officers of his government. These are the heads of the departments of state, the governors of the provinces, and the officers of the army. He calls, and dismisses at pleasure, some of the officers of the state to constitute an advisory, or privy council. These men consult with the king and propose measures for the public good. The council, however, is not permanent, as the Shah often finds it more convenient to manage affairs independently. The chief officers of State are: the Sadr Azam, or Prime Minister; the Sapar Salar, or Commander-in-Chief of the Army;—for there is no navy;—Mustofe al Mamalak, or Secretary of the State; Minister of Foreign Affairs; the Meyer, or Treasurer. Below these in rank, there is a great number of officers, as the Minister of Science, the Minister of Justice, and Minister of Art and Public Works. Pompous titles are freely bestowed, and there is a large number of princes and titled persons who may or may not bear any active part in the management of affairs, such as; Yameen id Doulat, the Right Hand of the Kingdom; Motamed al Doulat, the Reliance of the Kingdom; Zenat id Doulat, the Ornament of the Kingdom; and the like, of which I have counted eighty-three, but there are many more than these. All the officers of the State receive salaries, but depend quite as much upon the profits of their office as upon the allowance from the crown. The army is organized on the European plan.

The administration of government is very simple.

The governors are held responsible for the control of the provinces. They receive appointments from the Shah usually on giving a stipulated sum as a bonus. They are provided with a ketabtche, or small book, containing regulations for the management of the affairs of the provinces. The Shah requires of them the collection of the taxes and the military quota, and the administration of justice in the provinces. The taxes are supposed to be collected on certain assessments made by the order of the crown. It is the practice of the king at his option to send two or more persons to a province for the purpose of taking a record of the taxable property, real and personal. This assessment is seldom made, however, owing to the fact that it is unpopular and often unsatisfactory. Old assessments are therefore adhered to in many places. The assessors report to the Mustofe al Mamalak, or secretary, who keeps, in Tehran, a record of the assessments.

A certain sum is demanded annually of every governor; the amount being determined by the assessment. Real estate is taxed only when improved. The mode of collection is this: The governor demands the tax from lands subject to certain cities or khanates. The khans and landlords demand of the governors of the village called kathodas, who collect of the people of their villages. In cities the kathodas supervise the affairs of the mahâl or wards. The tax-gatherers are sent out by the governor, and they frequently ac-

company the kathodas. Sometimes the kathoda is an agent of the landlord. The landlords of villages usually collect by their own servants. There are three kinds of taxes: The sar, or capitation tax of one toman, is levied upon all males capable of labour. The question of competency is determined by the elders of the village in which the man or child lives. It is possible that in their judgment he may be half a man, and so obliged to pay one-half the usual head tax. The mall tax is levied on all personal property. The tax on a cow or other animal of the herds is thirty shahees. On sheep and goats the tax is two to four shahees per head, and of every household one fowl and ten eggs is demanded. Every gardener must give to the meer kazab, or executioner, a bundle of whips and two shahees in money. The land tax is paid by every landowner. It is two karans and ten shahees for every rhea of land. This is the land tax paid to the king. The tax is about fifty cents on one-fifth of an acre. The tax begaree is levied in hunting expeditions of the king and princes. It means the quartering of men upon the people or ryots. In these excursions provender and food is taken as required, free of cost. The total revenue of the king is about seven million pounds sterling.[1] Besides the revenue of the State, the king has a considerable income from the estates of the crown.

[1] The amount of revenue is variously stated; the estimate depends, in part, on the value put upon certain products.

The tenure of land is regulated by the religious code, and has certain well-established principles. It has been said that all lands may be reclaimed at the expiration of forty-nine years. By others the limit has been set at ninety-nine years; but expedients are devised to avoid the law. Title deeds must be acknowledged before a well-known mujtaheed or mullah, and it is the custom that he keep a copy of the conveyance. The evidence of title is strengthened by the possession of all the conveyances showing the chain of title. All classes of people may purchase and hold realty, without restraint, except foreigners, who may purchase subject to certain restrictions defined by the treaties.

Every large town and small city is under the control of a hoykim, or governor and judge, who is himself subject to the governor of the province. It is frequently the case that the hoykim acts independently of his superior. The governors of the cities and of the small districts are all appointed by the central government; but these officers are often chosen from the owners of the estates. The owner of estates is always recognized as the ruler of his own ryots or tenants, subject to the right of appeal. The kathoda, or overseer of a village, is usually appointed by the landowner on request of the tenants. There is no uniformity in the extent of authority given to the governors. One of the sons of the king is governor of a large part of the kingdom. The governors rule

by their own caprice, subject to the order of the king. It is seldom that they consult any statutes; but there are many checks upon their will, besides the order of the Shah. They are in wholesome fear of the land-owners and princes, who may have estates within the province. Although the king has this absolute power, yet he is in fear, and his government is weak. In time of extremity, when the people are on the verge of rebellion, they are appeased, and he justified, by the sacrifice of some Minister of State. He has good reason to fear conspiracy, for it is often easily formed.

The Sadr Azam has in many instances been the first of the State officers to feel the displeasure of the king and people. The late Sadr Azam was no exception to many of his predecessors in this particular. It is admitted that he was a man of progressive ideas, and seems to have desired the improvement of his country. We judge of his public acts, and do not speak of his private character. He devised many improvements. It was through his influence that the Shah undertook the journey to Europe—the first of the shahs of Persia to visit a Christian sovereign. But the Sadr Azam excited the hostility of the mullahs and the envy of the princes. Soon after the Shah and court had left Tehran, a combination was formed against him. One of the king's wives was conspicuously associated with the conspirators, owing, it is said, to hatred felt by this woman toward the Sadr Azam. The cause of her dislike is reported to

have been the fact that the minister persuaded the Shah that it was inexpedient that this lady should accompany His Majesty in his tour through Europe. On the return of His Majesty he was notified on landing at Anzile that he must dismiss his Prime Minister. The Shah reluctantly complied, and entered Tehran without him. In a few weeks several of the ringleaders of the faction were deprived of their offices and property, and others became compliant, so that the Sadr Azam was recalled, and appointed Minister of Foreign Affairs. In 1880 he was degraded and sent to Mashhad as governor, where, in 1881, he died.

The personal liberty of the ryot is a recognized fact of the law. The landlord cannot hold his tenants except under contract, and for debt. They have the liberty to remove to other villages and to become tenants of other landowners. There is a scarcity of tenants. This is a notable feature of the years immediately succeeding the famine. It is, I judge, a fact at all times, that the agriculturists are not sufficiently numerous to meet either the demands of capitalists, if Persian landowners may be called such, or the natural capabilities of the country for improvement. There is no distinction between the legislative, judicial and executive departments of government. The king, and the landlords, and governors, perform in their several degrees of authority, the office of lawgiver and judge. The secular ruler alone constitutes the court called the oorf. The religious orders of mullahs are

also recognized as judges. They seem not to hold as much power as in former years, and there is a tendency in the government to confine the mullahs strictly to religious functions. A mujtaheed or mullah is, however, now very commonly recognized both by the people and governors as a proper judge. This court is called sharah, a term meaning the religious law. There is no limit to the appeals which a complainant may make from one judge to another. Yet the judges themselves, for the honour of their own name as well as from other motives, are pretty sure to see that their decisions are immediately executed. It often happens that there is collision between the secular and the religious judge. There is, however, a mutual fear which prevents any very general rupture of the ordinary relations of the two. The mujtaheeds usually have a large number of servants and adherents, who, at a command, execute the order of their master. A mujtaheed has been known to give a fitwa for the death of certain persons. But usually such are extreme cases, and the method pursued is not that of a regular judicial hearing, but that of a mob.

The mode of trial is very simple and irregular. If it be concerning property, the investigation is more formal and protracted. If it be concerning crime, the process is more summary. The judge is usually seated in a large room and near a very large window, overlooking the court. The witnesses are called. Only witnesses on one side, or those that testify to having

seen the act. Three witnesses are sufficient for conviction. If the evidence seem clear to the judge, the executioner, who stands near, is ordered to inflict punishment at once in the court. Whipping is usually done in the court of the governor's palace. Torture is sometimes resorted to. Hot copper vessels may be held just above the head, or the windows allowed to fall on the fingers. A hand or an ear may be cut off. The latter is the more usual penalty for theft. Whipping is most common for offences of a less aggravated nature. In case of whipping, the hands of the man are tied; he is thrown upon his back, and his feet are tied, and drawn up by a pole held horizontally by two men, so that the soles shall be exposed to the blows. I have seen permanent arrangements for this in the court; they were pointed to as an indication of the temper of the hoykim. The former arrangement is, however, the common one. The whips used are green switches or sticks. These are laid on to the soles and ankles, as ordered by the judge, fifty to one thousand. Criminals condemned to death are sometimes reserved in all the provinces, until a certain day and hour determined by the Shah. At the given time the execution must take place in all the cities.

The right of sanctuary is usually conceded, and is, in most instances, a cover of crime. The place of refuge must be a mosque. In criminal cases I think it is invariably a shrine. The degree of security afforded varies with the sacredness of the shrine, and

this again varies with the rank of the saint interred within. The house of a recognized mullah is considered an asylum in some instances. The mosque of a village is an asylum for some offenders. Whether it be such or not, depends upon custom, for here custom is the law. I have referred to the asylum afforded by the shrine of Imam Reza in Mashhad. The arrangements here are on an extended scale. The mosques of Shah Abd al Azeem, near Tehran, are an asylum to which many have fled. I personally knew of two Armenians having a disagreement; one of them deliberately planned to kill the other, and shot him in his own house. The murderer immediately fled to Shah Abd al Azeem, where he remained until the price of blood had been discounted to the lowest amount, when he paid the price, and returned to his own home. If, however, the murderer does not escape to an asylum, and should be arrested, the judge is quite certain to ask if the prosecution will accept the price of blood; and it is usually required that he shall accept it; but if the murder have been committed under very aggravating circumstances the culprit may be strangled or beheaded at once. The price of blood is very cheap, if the murdered man be poor. It is quite dear if he be rich. It has been fixed as low as twenty tomans, and as high as a thousand tomans. The rank of the murdered man has much to do in determining the price. It is so great with some persons that no amount of money can atone for taking life.

Debtors are sometimes imprisoned until payment be made, or they are whipped. To shun this extremity they may escape to a mosque, and on assigning what property they have for the benefit of their creditors receive a release from the mullah. But this practice is less common now than formerly. The more common practice is to seize all the property of a debtor. If he has none, he is whipped until his friends are moved to pay the amount required. It is amazing how much bodily pain these people will sometimes endure to avoid the loss of money, or shun the payment of a just claim.

The Shah is said to have ordered that sanctuary in the house of a mullah shall not be recognized. The governor of Khorasan recently took a debtor, by force, from the house of a mullah in that city. In 1877 a prominent mujtaheed of Koom resisted the order of the Shah to increase the taxes. He was the leader of a combination of mullahs who excited the populace to oppose the assessment. When the Shah sent an order for his arrest, the mujtaheed, hearing of this, caused some of the officers or messengers of the king to be beaten, and then fled to Shah Abd al Azeem, where he escaped punishment. The usual way of getting hold of those who thus seek to cover up their iniquity is to use a decoy to get them out of the mosque.

The currency is regulated by the order of the Shah. No paper money is issued. Shahees, half and quarter shahees are the only coins of copper. The shahee

has the value, very nearly, of one cent. The silver coins are, the karan, half karan, and five shahees. Recently a piece of the value of two karans has been issued. The karan is of the value of one franc. It is so called from the name of a cycle of thirty years. When a prince has reigned thirty years, it is customary for him to issue a coin commemorative of the event. On the 9th of July, 1877, at noon, the reigning Shah ascended his throne, in state, in commemoration of the completion of one cycle since his coronation. New karans were minted in honour of the event. There is no gold coin other than one toman, and five karan pieces. In former years the coins were struck by hand, and in the provincial capitals. Since the completion of a mint near Tehran, provided with machinery brought from Europe, the issue of coins in other places has been prohibited. The old coins were unalloyed, although it should be said, that the parties charged with the mints in the provinces did sometimes issue a debased coin alloyed with copper. The denominations of the money are shahees, karans, and tomans; twenty shahees to the karan, and ten karans to the toman.

The present postal system was organized in 1875. Persia was admitted to the Postal Convention, and mail matter was carried at the rates determined by the Convention. The postal service was begun some years previous to this, but was discontinued. A contract for a large number of postage stamps was made

by the Shah's government with a Persian, who was to print them by hand from dies furnished by the Shah. But it was found that he had printed more than a hundred thousand for his own benefit, and therefore all the stamps were destroyed. This is but one sample of the numerous expedients adopted for filching from the king. No public trust seems to be kept for a long time. The public works, such as roads, telegraphs, and buildings, come to ruin in the course of a few years.

One of the most conspicuous and deplorable features of Persian government is the system of bribery called *rishwa*. It is commonly understood that every decision of a judge, whether he be of the secular or of the religious rulers, must be preceded by a present. Whether the decision be favourable or unfavourable will depend upon the value of the gift. The present is called a *peesh-kash*, that is, a thing which leads on, or comes *before*. The word is used to denote that the bribe must precede the decision of the court. The practice is prevalent among the highest officers of the king as well as among the most degraded of the peasantry. An officer of the crown offered to decide a certain case in my favour on condition that I would give him one hundred tomans. Yet when asked if he would give his receipt, very promptly declined. A foreigner desired to purchase a building; under the treaty he had a right so to do; but the Minister of Foreign Affairs denied the right of the parties to purchase under Persian law; but when a present of fifty

tomans was presented to him in person, he promptly ordered the seal of the government to be attached to the conveyance. The Accountant of the Kingdom offered to secure the remission of certain taxes levied on the Armenians of Hamadan, on condition that they give him one hundred tomans and twelve hundred bottles of wine.

The system of slavery is regulated by the religious law, the Koran and statutes supposed to be in conformity with it. All prisoners of war and non-Mohammedans bought with money may be held as slaves. At this time white slaves are rare, except the children of captives, or persons made captive in former years. Many Turkmans may be seen who were slaves. Some of the Kurdish tribes sell their daughters. It might be thought that this sale by Kurds is intended to be a form of marriage only; but the fact is that the girls are purchased to be domestics. Black slaves are the more numerous. They are brought from Arabia, and most frequently from Mekkah. They are purchased by pilgrims, and are negroes of Soudan and of the regions south of Soudan. The males become eunuchs of the harems, and the females are employed as domestics. By Mohammedan law the female slave is freed as soon as she becomes a mother. Slave dealers frequent the principal cities, and buy and sell slaves; but the demand is not so great as to support a public market. Sometimes parties of slaves are brought by a dealer to the capital or other city, and

the unfortunate blacks are kept in private houses where they are stripped naked and inspected by purchasers.

The laws regulating marriage and polygamy are dependent upon the religious faith of the parties contracting. The non-Mohammedan races are permitted to adhere to the religious laws of the sect to which they belong. The secular authorities recognize the validity of marriage celebrated by any recognized officer of the religious sect to which the parties adhere. Mohammedans are governed by Mohammedan law. By that law there are two kinds of marriage. One is called ahdah, meaning covenanted, and the other is termed sekah, or contracted. A Mohammedan may possess four of the first class, and any number of the second class. Wives of the first class have priority of right, and their children inherit the property of the father. But all married women agree to a divorce, on receipt of a price agreed upon in the time of marriage. It is less common to divorce the ahdah. The sekah wives contract for a limited period of time. The children of such marriages belong to the father if the mother be put away. This arrangement of marriage is the source of great corruption. The woman often passes from one husband to another in the course of a few months. The law provides that there shall be an interval between the marriages of not less than four months; but this provision is made subject to the option of the prospective husband. The

nuptial ceremonies of the second class are very brief, and consist in the repetition of a formula by a mullah, which sanctifies the transient relation. The legal part of all marriage ceremonies is performed by the mullah, and the parents or guardians of the contracting parties. He witnesses the agreement between the parents, or their agents, and when the preliminaries have been duly arranged he asks the bride if she agrees to the marriage. He repeats a prayer or a passage of the Koran. The maiden is in the harem. The mullah approaches a screen or curtain which separates the males and females, and being assured of the presence of the bride, asks her consent. The character and extent of other ceremonies vary with the wealth and inclinations of the parties most concerned.

There is a wide distinction made between Mohammedans and non-Mohammedans in their relations to the government. All the people born of subjects owe allegiance to the Shah, and are called ryots. The term harij is applied to all people not Mohammedans. The word means an alien. The same term is used to denote a foreigner. The Guebers, Jews, Armenians and Nestorians are called harij. The relations of subjects and harij to the government are regulated by the precepts of the Koran. The statutes of Omar are observed according to the caprice of the ruler.

The harij or aliens have rights as tributaries. It was a precept of Mohammed that non-Mohammedans, who are not idolaters, shall be allowed to enjoy

liberty and to practise their own religion, provided they do not aid the enemies of Islam, and provided they pay tribute. In all legal documents to which an harij is party, it is customary to designate him as mutee Islam, that is, one subject to Islam. I have known mullahs decline to put their seal to contracts in which the term was wanting. The mutee Islam is entitled to the protection of life, property and liberty of worship; but this liberty must not be exercised in conflict with practices of the Mohammedans. The marriage of aliens and the services of their worship may be forbidden on Mohammedan feast and fast days. The ringing of church bells and the erection of church spires are now prohibited, as being incompatible with the subject state of tributaries. In former years more than now, the harij was subjected to violence. This was not sanctioned by law, but was a natural result of the laws. In many places an harij was not permitted to ride a horse or mule, but might ride a donkey. In some places he dare not ride any animal, lest he should be pulled off the beast in the street. In the markets he must not touch any article of food, lest it should be defiled by his touch. In Hamadan it was the custom during many years for the Mohammedan governor to require and receive of the Armenians a present in money, and the fairest maiden of the Christian colony.

The non-Mohammedan sects are separate dependencies of the Persian government, paying tribute, but

exempt from the military conscription. The particular grievances under which they labour, and which are sanctioned by law, are: irregular taxation, exclusion from participation in the government, rejection of their testimony in the courts, and the alienation of estates by marriage with Mohammedans. The testimony of a non-Mohammedan is not accepted in the court as against a Mohammedan. If a Christian or Jew becomes a Mohammedan he may claim all the estates of his father, even though there be other natural heirs. Claims made on this ground are common occurrences. It has happened that a Mohammedan has married a Christian woman, and by virtue of such marriage, has claimed the property of her father's estate as against all other heirs.

The rights of the subjects of all other governments in Persia are determined by the treaties. It is usual to concede to all the privileges accorded to the most favoured by treaty. The treaty of Turkman Tchai is used as a precedent as to the rights of foreigners. By the terms of that treaty, they are entitled to protection; and persons living in the country are entitled to residence and premises necessary for the carrying on of their business. There is no treaty provision with reference to religious liberty, or the rights of foreigners acting in any other capacity than that of merchants and travellers, although the same rights are inferred to belong to foreigners who may not be engaged in trade.

CHAPTER XIV.

Religion of the King and Ruling Races—The Athna Asherain—Review of the Rise of the Sect—Abu Beker and the three first Khalafahs—Ale and his Assassination—Moaveyah—The Dynasty of the Ammeyah—Rise of the Abasidees—Condition of the House of Ale during the Reigns of the Khalafahs—Princes of the House of Buyah—Suljuks—Hassan Saba and the Assassins—Division of the Country—With the Ata Begs—Mogul Princes and their Toleration—The Twelve Imams proclaimed by Khodabund—Tamouridees—Rise of the House of Ismael or the Sufees—The King of the Sheahs—Supremacy of the Sect of the Athna Asherain—Distinguishing Tenet of the Sect—Doctrine as to the Mahde or the Riser—The Babees—Attempt to Assassinate the Shah—Death of the Conspirators—Ale Allahees—Curious Rites of—Sheikees and Mutasharahees—Sufees—Their Philosophical System—Relation of the Founder of the Sufee Dynasty to the Imams—Doctrinal Development of the Sect of the Twelve—Religious Literature of the Twelve—The Sheah call to Prayer—Divine Nature of Ale Claimed—Vicarious Death—The Sayeds—Superstitions of the People—The Most Holy Shrines—Celebrated Schools of the Sect of the Twelve—Principal Ceremonies—The Takeahs and the Tazeahs—Public Assemblies—Religious Orders—Mullahs—Imam Juma—Peesh Namaz—Wais—Mujtaheed—Revenues—Dervishes—Privileges of the Sayeds—Honorary Titles Conferred on Mullahs—Theological Schools—Their Support.

THE religion of the king and ruling races of Persia is that of the Mohammedan sect called Athna Asherain,[1] or the Twelve. It is a subdivision of the Sheah sect.

[1] Pronounced by Persians Asna, also written Athna Ashera and Oshera.

The essential doctrines and ceremonies of the Athna Asherain cannot be understood without a knowledge of the rise and fortunes of the Sheahs. Immediately after the death of Mohammed there arose a dissension among his four most intimate friends, as to who should succeed him as ruler of the Moslems, and as to the principles and code of laws by which they should be governed. Ale, the son-in-law and cousin of Mohammed, declared for the hereditary right, and claimed the succession on the ground that Fatimah was the only surviving child of the prophet, and he himself the first spiritual child of Mohammed, since he had been first in Mekkah to embrace the new religion. He contended that the Koran should be the code of laws, which, however, was not then compiled. Abu Beker, Omar and Othman claimed that the succession should be *elective*, and the Khalafah should rule in accordance with the Koran and the traditional sayings of Mohammed. Later it was claimed that the rulings of the first Khalafahs should be followed as precedents, or a code of laws. The controversy was summarily decided by Omar, who declared for Abu Beker, and caused the election by the congregation.

From this time onward the ranks of Islam were divided, but the government remained in the possession of the advocates of the elective right. When the three adherents of this principle had each served as Khalafah, and had been removed by poison or assassination, Ale was chosen. His election was the signal

for rebellion by the military ruler of Syria, Moaveyah[1] of the house of Ammeyah. The assassination of Ale and the dissensions of the Moslems left Moaveyah master of the field, and the succession remained in the house of Ammeyah for a period of about a hundred years, and until this dynasty was overthrown by the successful conspiracy in favour of the house of Abas. The Abasidees ruled over all the Moslems of Asia until the reign of the Suljuk Turks, A. H. 418.

During all this period the heirs and descendants of the house of Ale were distinguished in all countries as Sayeds. Numerous aspirants for the khalafate sprang up among them, but they were invariably defeated by the forces of the reigning Khalafahs, and the representatives of this house, who became conspicuous for sanctity, learning, and popular esteem, were uniformly put out of the way by poison. The house of Ale, however, steadily gained adherents among the Persians, and opponents of the Arab control, and some of the rulers of the provinces openly favoured the pretensions of the Sayeds. The princes of the line of Buyah, who began to rule in Fars and Irak, A. H. 392, though tributary to the Abasidees, favoured the Sheahs, and Asad al Doulat restored the buildings at Najaf over the grave of Ale. The last of this dynasty died A. H. 448. The princes of Ghaznah were Sunees. They ceased to rule A. H. 583. The Suljuk Turks began to

[1] This name,—as quite every other proper name,—is written in different ways by Persian writers, and in several ways by the *same* author.

reign in Persia A. H. 416. About this time Togrul Beg and his army embraced the religion of the Koran. He overthrew the dynasty of Buyah, conquered Persia, and took the capital of the Abasidees, Bagdad. He practised the religion of the Sunee Mohammedans. In the reign of his grand-son Malek Shah, A. H. 485, the famous assassin Hassan, Sabâ, A. H. 483, established the sect of the Ismaelites. They were so named from Ismael the son of Imam Jafir. The so-called "Old Man of the Mountain," Hassan, was the first of the Sheahs to head a successful revolt, and to establish a dynasty of the Aleites in Persia.

The Suljuk dynasty ceased in A. H. 636, and Persia was divided between the sway of the Assassins and the Ata Beg princes until the fall of the several branches of the latter. The Assassins ruled, especially in Northern Persia, for a period of a hundred and sixty years, and until they were exterminated by Huluku Khan, A. D. 1253. The Mogul princes were Theists, and tolerated both Islam and Christianity. Of this line, Abaka and Argun were Christians, but Khodaband, the son of the latter, caused the oration of Friday, delivered in the mosques, to be proclaimed in the name of the twelve Imams, throughout the kingdom. The Mogul dynasty was succeeded by that of Tamour, which continued from A. D. 1387 to 1447, and was followed by a reign of anarchy while the princes of the various Turkish tribes contended for supremacy. In A. D. 1468, Sultan Hassan Beg, after subduing a rival clan,

became ruler. He married Despina, a daughter of Kalo-Johannes, emperor of Trebizond. A daughter by this marriage named Martha became the wife of Sultan Haidar, a descendant of the seventh Imam. A son of Haidar and Martha named Ismael established an independent government at Ardabil during the years of anarchy. His arms were successful, and in A. D. 1499 he was proclaimed Shahe Sheahan, or king of the Sheahs. He obtained possession of all Persia, and founded the house of the Sufee[1] dynasty and with it the sect of the Sheahs, called the sect of the Twelve Imams, which has remained until the present time the prevalent religion of the princes and people of Persia. The essential and distinguishing tenet of this sect is that by the command of Mohammed, the right to supreme spiritual and secular rule was possessed by the eldest living representative of Ale, until and including the twelfth generation. These representatives are believed to have been Ale, Hassan, Hosein, Ale called Zain al Abādeen, Bakir, Jafir, Mosa, Reza, Takke, Ale, Hassan [Askare] and Mohammed, called al Mahde. The last when a child, and while pursued by the executioners of the Abasidee Khalafah, disappeared in a well in the court of his paternal home. He did not die, but remains concealed. He is to make two revelations of himself. He is the true Mahde, who, when he shall appear, will be entitled to absolute rule over the

[1] Written also Sufevee, Sufeveah and Sefavee by Persian writers.

world. He is therefore called kaim or the riser, and Lord of the Time.

The doctrine of the Mahde has given abundant occasion for the pretensions of impostors. Many have appeared claiming to be the Mahde. The most conspicuous of these in modern times is one known as the Bab, and who has given rise to the sect known as the Babees in Persia. This sect originated with one called Mirza Ale Mohammed, the son of a merchant of Shiraz, where he was born in 1819. He manifested strong religious proclivities in early manhood; studied at the schools of Najaff for a time, and followed the life of a dervish. The Arabic word *bab* means a door, gate and way. He first professed to be the door to the Mahde, in the sense of a forerunner, to prepare the way for the coming of that Imam. It is asserted by Persian writers that he gradually abandoned this assumption, and professed to be the Mahde himself, and after a time, he set up the bold claim of being an incarnation of the Supreme God. Whatever in fact his own doctrines as to his own nature may have been, the last claim is that which is now adopted by the Babees of Persia. His adherents were flushed with the success of the new pretension, and asserted the right of the Bab to temporal rule. If this were denied, yet it must be a natural result of their tenets. Judging by an examination of their books and by conversations had with teachers of this sect, I understand that their chief tenet relates to the doctrine of

the Divine manifestations. They hold the *unity* of these in all ages. The Divine person was in Moses, Christ and Mohammed and is now in the Bab. Birth and death is the law of human life, therefore, every incarnation of Deity is in accord with this law. Hence the Bab is born and must die to human appearance. They hold that God must at all times be in the world. He has always been present in a bodily form. The natural death of the body is only the step or means to another manifestation by means of another body. In all that these religionists set up there is apparently an absurd collection of contradictory tenets, and the real claims for the Bab are obscured by high-sounding words and unintelligible sentences.

The doctrine which appealed to the people and made adherents was simply this one of the Mahde, and the investment of the Mahde with Divine prerogatives. In the imagination of all who accepted him, the visible kingdom of God had come, and brought with it the right of all Babees to inherit the world. The doctrine of the Babees is adapted to the doctrine of Divine manifestation as held by all religions. The books of this sect are made up of quotations from the New Testament and from the Koran. Yet there is great diversity of doctrine among the Babees themselves. They are one of the most numerous sects in Persia, and their tenets have found many advocates in quite all the countries of Asia. The assumption of the Babees alarmed the mullahs and the government.

Active measures were devised to suppress the sect. The Babees took up arms in defense, and assumed the aggressive. Ale Mohammed was, after long imprisonment, given the form of trial in Tabriz, and being condemned, was publicly shot in that city. The public executioners and Persian soldiers objected to taking any part in the execution owing to the assumed sacred character of the Bab, but the order was executed by a number of soldiers, in the public square of Tabriz. The Babees were engaged in many places with the government troops. I have related their conduct in Zengan. In the province of Mazandaran they made a fierce resistance for some months. The affair at Zengan occurred in 1851. In the following year a conspiracy was formed for the assassination of the Shah. It is the custom of the Persian king to permit the presentation of petitions to himself in the street. As the Shah was riding near the summer palace Neavaran, he was met by four men, one of whom was permitted to approach the Shah. The assassin attempted to seize the king, for the purpose, doubtless, of dragging him from his horse; but failing in this, he fired a pistol, the shot of which inflicted a slight wound in the thigh of the king. The conspirators were seized and put to death. There followed a general persecution of the sect, and until the present time the profession or proof of the Babee faith has been considered cause sufficient for the infliction of the penalty of death.

Mirza Hosein Ale, of the province of Mazandaran, and for a time a resident of Tehran, was an agent or vakiel of the Bab at the time of the death of that man in Tabriz. He escaped from Tehran, but was arrested in Constantinople, and during several years has been confined at Akka, in Syria. He professed to be the Bab, and is very generally recognized by all who now hold to the tenets of that sect in Persia. In this fortress he receives the contributions of the faithful, professes to work a miracle in proof of his divinity by writing a thousand letters in an incredible short space of time, and sends his decrees to kings and people in many places.

One of the most prominent sects of the Persian Sheahs is the Ale Allahees. They contend that as the name denotes, Ale, the husband of Fatimah, is God. The more moderate of them claim, however, no more than the possession by Ale of the Divine nature. The Ale Allahees are believed, however, not to be a sect of purely Mohammedan origin, but they appear to hold mysterious rites and tenets, which seem to refer their origin to a heathen source. It is not apparent that they have any clearly defined system of religious faith. The only tenet which appears to be held with distinctness is that of the divine nature and right of Ale. Their curious dance around the fire would seem to indicate some connection with fire worship, but it may be accounted for as being no more than a social custom.

Two prominent sects are the Sheikees and the Mutasharahees. The former name is derived from a celebrated Sheik who taught in Kerman. He represents the authority of reason in addition to, or in opposition to, revelation. His principles are believed to be atheistic in their tendency. The Mutasharahees represent the adherents to the law or letter of the Koran, as the perfect and absolute rule of faith and conduct.

The Sheah sect, which has been most widely influential in Persia, is that of the Sufees. It gained ascendency with Ismael, the founder of the Sufevean dynasty. The sect is known by its religious alliance and religious tenets, but rests in fact upon a philosophical system, and yet retains enough of the ancient philosophy to indicate its origin in the sect of the Sophists. The system begins with an acknowledgment of religions and manifestation of God, but ends with a denial of his personality. It is quite impossible to find any clearly defined system of philosophy or theology, which all the so-called Sufees will accept; but it is conceded that the essential doctrine as known at the present day is the supremacy of reason. The sect is known more by the absence of any clear system of doctrine than by the possession of one, and has found favour with the public chiefly through the political acts and power of its principal adherents.

The sect of the Twelve Imams was brought to supreme power in Persia by virtue of the blood relationship of the founder of the Sufee dynasty to the Imams,

and the evident ambition of that prince to found a national religion. The doctrinal development of the sect of the Twelve is, however, to be referred to an earlier date than the rise of the Sufeveans. It is a gradual growth out of the history and traditions of the early days of Islam.

Persians affirm that Hajah Nasir id Deen, of Tus, was the first person who collected the religious traditions of the Sheahs. He lived in the reign of Huluku Khan. It is said that he was incited to compose his books by his dislike of the Assassins. Hassan Sabâ lived one hundred and sixty years before the work of Nasir was composed. He had evidently considered the question of the succession when as yet no such system as that of the *Twelve* had been matured. He declared for Ismael, the son of Jafir, three hundred and forty-seven years after the death of that Imam. Nasir's work is virtually a compendium of the traditions and history of the Imams. He advocates the succession of the Twelve, and his book forms the written authority most commonly consulted. There has been a continuous growth of literature relating to the Twelve Imams, and the authorship of a few books now extant has been referred to them.

The religious literature of the Persians consists chiefly of works treating of theology and the ceremonies of worship, of orations and poems celebrating the virtues of the first Imams, and books of traditions. They have also many histories and treatises upon rhet-

oric and philosophy. The doctrine of the divine right of Ale, and his eleven successors forms the principal ground of the doctrinal and ceremonial differences between the Sheahs and the Sunees. This has caused the addition to the confession of faith declared in the azon or call to prayer: *there is no God but God, Mohammed is the prophet of God and Ale is the agent* [*vakiel*] *of God.* The term *vakiel* used in this confession, appears to mean vicegerent, or one acting with full powers for another. The Imams therefore in this creed were deemed infallible popes. This supreme authority rests now with the Mahde and, fortunately for the world, cannot lawfully be claimed by any other person. The high position given to Ale and the first three Imams has driven many of the people nigh to idolatry. The orthodox Sheahs deny the participation of Ale in the divine nature, and say that he was human, but invested with high spiritual prerogatives. These powers are such as to offer an analogy to the Christian doctrine of atonement. The death of Ale or of Hosein is vicarious say they, to all who believe in them, and Mohammed and his successors are all sufficient mediators. Yet this claim is set up only as an answer to Christians who argue the need of an atonement. The doctrine of a vicarious death does not form any part of Mohammedan theology and faith.

The numerous progeny of Ale are honoured with the title of Sayed, and distinguished by the green turban from all other men. In the course of centuries

the sayeds have furnished many martyrs; for all who have died by the hand of the enemies of the succession have been honoured with the title of Shahid or martyr. The tombs of these witnesses are conspicuous objects upon hill and mountain side, and in many villages of the plains and valleys. The graves are covered with a tower of brick-work, or with a mosque. The roof of these is usually a dome of enameled tiling. These sacred places are shrines whither the people of the village and surrounding country resort, and whence they think a stock of merit is derived by the Zeârat. This rite consists in going around the tomb, and kissing the brick or iron covering, while repeating prayers and passages of the Koran. These shrines are thought by the superstitious people to possess miraculous powers, and a bit of paper or a handkerchief which has been consecrated by contact with the tomb is believed to possess the power of healing diseases, or of forecasting the future. Quite every shrine has its traditions of wonderful events brought about by the sacred remains interred within. The most holy shrines of the Athna Asherain are the tombs of Hosein at Karbalah, of Ale at Najaf, of Imam Reza in Khorasan, and Fatimah the sister of Reza in Koom. Multitudes of pilgrims resort to these places. Mekkah and Madenah are the most holy shrines common to both Sunees and Sheahs. The most celebrated schools of the Sheahs are at Najaf and Karbalah. Extensive and costly buildings have been

erected in these places, and Sheah youth from every quarter resort hither.

The most popular and distinguished ceremonies of the Sheahs are those designed to commemorate the death of the third Imam Hosein. Ale was slain by an assassin in the mosque of Kufah near Najaf. Hassan, the eldest son of Ale and Fatimah, was poisoned at Madenah, and Hosein with seventy-two adherents, while on his way from Madenah to Kufah, was attacked, by the order of the Khalafah of Damascus, and he and his male attendants were slain at Karbalah on the tenth day of the month Moharam. The bodies of the Imam and his comrades were trampled under the feet of the enemies' horses, and after the decapitation of the leaders were interred where they fell. The place of burial was early the resort of the friends of the house of Ale, as a place of pilgrimage and wailing. The month of Moharam has been set apart by the Sheahs as a season of mourning. Trained bands of men march through the streets on the days of this month, beating their breasts in unison with the repetition of the names of Hassan and Hosein. They carry a standard, having on the top a hand pointing upward. Small children sometimes march with these men, shouting the names of Hassan and Hosein. But the beating the breast is attended with danger, and the slapping of the hands together may disable the men so that the performance could not be continued for a long time; therefore, blocks of wood are carried in

the hands, and struck together as a substitute for smiting the hands and breast.

Theatrical representations of the tragic events in the lives of the Imams, are performed, and pathetic stories are read to crowds of people assembled for the purpose of commemorating these events. Extensive buildings are constructed, called Takeahs, for these performances. On the tenth day, called Katle, or the murder, bands of men march through the streets, with head and feet bare, and their bodies covered with white sheets, and carrying, each one, a cimeter with which he strikes his head, causing the blood to run down upon the face and over the white cloth with which he is covered. It sometimes happens that one or more of these men fall in the street from loss of blood; and some have been known to cleave their own heads with a single stroke of the cimeter, in a moment of frenzy. It should be said that the mullahs profess to disapprove of these exhibitions, yet many of them are present in the Takeah, and some are most actively engaged in supervising arrangements for the public demonstrations. The people continue in these assemblies during the day, and until a late hour of the night. Food is provided for the crowd by the patron of the Takeah. The provision consists of large quantities of boiled rice.

The religious orders of the Sheahs, are in the main the same as those of other Mohammedan sects. The several grades of the religious orders are compre-

hended under the one term Mullah. The word means a learned person. He who would be a first-class mullah must spend many years in acquiring an education. This purpose is accomplished by attending the lectures of some eminent teacher of Najaf or Karbalah. No other regulations are to be complied with, and no license is to be obtained, and no ordination required. Any one who so chooses may be a mullah. Whether a man is qualified or not is to be determined by the people, and his popularity. The fact that a person has given himself to the sacred office secures no right or title to anything except to an allowance from the revenues of the school where he may be studying. The young mullah or candidate for the office may wear the white turban at his pleasure. When the customary course of study has been completed, even then the mullah may find no mosque in which to officiate. He must therefore make a living by some secular pursuit. If he is the friend of a prince or a rich man, his patron may obtain for him the control of a mosque, or a professorship in a college. If he presides over a mosque, he is called an *imam juma.* If the owner of a mosque, or if a congregation appoint him to lead the devotions, he is called a *peesh namaz.* If he devotes his whole time to preaching he is called a *wais.* If the people esteem him as one very wise, and resort to him to act as a judge in their disputes, he is called a *mujtaheed,* the most honourable distinction which can be secured. If he be employed in any one of these

capacities he receives a stipend from the revenues of the mosque. These revenues are made up of the tenths given for the poor, and the fifths given for the support of the religious orders. In addition to these there are endowments and voluntary contributions.

As the mullah comes to his office without any regular law to which he must conform, so he may lay aside the functions of his office at pleasure. Some mullahs attain to great celebrity for learning and piety. Some become very rich. The greater number, however, are poor, and disappointed with the world and their callings. The sleek, fortunate and well-fed are contented, and are the pillars of the faith. Some of these men are noted preachers, and draw large crowds to hear, in the mosques, where for a season they may preach. The mullah may officiate at funerals and at marriage solemnities. At the former, he reads or recites passages from the Koran, and may deliver a eulogy on the character of the deceased if he be desired so to do. He may lead the funeral procession to the place of burial. These men are by no means so rude as the low grade of the civilization of the country might reasonably lead one to think them to be. The more successful among them manifest great care in their persons, dress and manners. In all places and with all ranks of the people, they are distinguished for superior knowledge.

The dervishes are religious tramps. They form societies similar to the monastic orders of the Romish

Church. The members of the different orders are distinguished by peculiarities of dress and manner. Some of the dervishes are men of learning and of good social standing. Others of them are persons of filthy appearance, having the hair very long and wearing tattered garments. Men of this class frequent the public places, where they recite passages from the poets to the people gathered in the bazaars and maidons. They usually carry a large shell or basket in which to receive contributions in money, and bear a curious club and hatchet. Most dervishes are eaters of opium, and given to the use of hasheesh and arak. They ostensibly lead lives of self-sacrifice. They profess to have forsaken the world, but that renunciation consists in wearing rude garments, and avoiding the pursuits of other men. This life of idleness is sanctified by the notion that religious merit is obtained by it; yet some of the dervishes are learned men, and some have been noted poets.

The term *sayed* is given to all the posterity of Ale and Fatimah. The name, however, does not carry any title to office. The term *rosa khan* denotes the readers of pathetic poems and eulogies. The call for readers at the Takeahs, and places of mourning for the Imams, has given rise to an order of persons who devote themselves to this occupation.

Honorary titles are given by the Shah and princes to personal favourites among the religious orders and to popular speakers. The term *Sadr al Olama* denotes

"the first of the mullahs." *Nezom al Olama* is "one who governs the orders of the mullahs." *Sadr al Wakoff* is "one set as the chief over the bequests." *Sultan al Zakiren* is "the king of the readers." *Bulbule Zakiren* is "the nightingale of the readers." These titles convey no rights, and are multiplied according to the fancy and will of the king and princes. Schools for the instruction of young men in the usual studies of a theological course are connected with one or more mosques in every considerable city. In some cases these schools are liberally endowed by legacies. The teachers of such schools are appointed by the owner or patron of the mosque. The teachers depend upon the influence of their names, or of the patronage they can offer, to attract pupils to the school. A public teacher is expected to establish a reputation for learning. To do so he must obtain scholars. It is usual, therefore, for the teacher to provide means for the support of all who prosecute the study of theology with him. In most cases both teachers and students depend upon the revenues of the mosque.

CHAPTER XV.

Remnants of Captive Races, or the Non-Mohammedan Sects of Persia—The Guebers—Zardosht or Zoroaster—Earliest Condition of Zoroastrianism—Number of the Guebers—Chief Tenets—Towers of Silence—Public Worship—Future Punishment—Morals—Virtues—The Jews of Persia—Number—Religious Affinities—Corruption of Religion and Language—Disreputable Pursuits—The Armenians—Number—Origin—Skeptics—Antiquity of the Armenian Race—The Ecclesiastical Rule—Introduction of Christianity to the Country—Gregory—Ecclesiastical System—Separation from the Catholic Church—Invention of Letters and Translation of the Scriptures—Orders of the Clergy—Ordination and Marriage of the Clergy—Doctrinal System—Feast and Fast Days—Marriage—Armenian Colonies—The Captives of 1603—Passage of the Aras—Settlements—Priests—Influence of Armenians—Distinguishing Features of the Race.

THE masses of the people of Persia are of the sect of the Twelve Imams. But there are remnants of captive races which represent other religions. For convenience of designation these may be called non-Mohammedan. They are the Fire-worshippers, the Jews, the Nestorians and the Armenians. A few Georgians are dispersed among the Mohammedans; but the number is too insignificant to justify any further notice of them than has been taken in previous pages. All these remnants of ancient people are supposed to number about one hundred and thirty thousand souls.

The Guebers are commonly known to Europeans and Americans by the name Fire-worshippers. The Mohammedans call them Atashparast, which is a literal translation of the term adopted by Europeans. They also apply to them the name Gueber. The people of this sect call themselves Zardoshteon, which means the adherents of Zoroaster, who by his disciples is called Zardosht. In India they are known as Parsees. Originally this term was used to denote Persians, but it is now applied to fire-worshippers, and Persians of the Mohammedan sect are designated by other words. The Guebers discard the term fire-worshippers, and deny that they give any worship to that element. The origin of the religion of the Guebers is referred to Zardosht. It is not known in what period he lived. His adherents claim great antiquity for his books, but they are dependent upon European scholars for whatever definite opinions they may obtain on the subject. They naturally incline to the opinion which assigns the greatest antiquity to their religion.

It has been thought that there were two distinguished persons having the name Zardosht. Persian writers refer the birth of one person of that name to several cities. It is, however, commonly believed that he was born in either the city which occupied the site of Ra or that which stood where Oroomiah is now located.

It is conjectured that, at the first, the Zoroastrian faith was a pure Theism—that there was a corruption

of that faith by contact with Magianism, and that there was a reform under the lead of a second Zoroaster. The representatives of this system of religion in Persia do not number more than four or five thousand souls. The greater part of these are settled in and near the city of Yezd, in the desert of Khorasan. A thousand are said to be in Kerman. A few merchants and labourers reside in Tehran, Kashan and Ispahan. Those living in Yezd are occupied with agriculture and manufactures. They are distinguished from other Persians by some peculiarities of costume, but especially by speech, social customs, and religious worship, and that bearing and manner which appear to be the result of their peculiar faith.

It should not be thought that the Guebers have any very clearly defined ideas of religious belief, except of the most general nature. Their separation from other people, and their preservation, is due to adherence to a few traditions and ceremonies. They are the most exclusive people in Persia, and are looked upon by the average Persian with somewhat of superstitious fear, as if they were capable of exerting a baneful influence by mysterious rites. They believe in the existence of one supreme God; the existence of an evil principle; the immortality of the soul; the merit of good works, and have a reverential regard, amounting to worship, for the four elements. The conception of the supreme Deity as now expressed by the Zoroastrians is affected by the Mohammedan and Christian

assertion of the divine nature. They appear to agree with the Mohammedan and Christian in the belief in the existence of an Evil Spirit. The doctrine of the resurrection of the body is unknown, and if suggested, is denied, except so far as it may be confounded with the belief in the transmigration of souls. The most conspicuous feature of the creed of the Guebers is the reverence of the earth, air, fire and water. This might be thought to be a remnant of a worship of the elements. The fact has given rise to two remarkable practices: The adoration of the sacred fire and the exposure of the dead. They deny that the fire is, in any true sense, considered by them an object of worship. They compare their use of it in worship to the use of the cross in Christian assemblies, and say that they hold it to be a symbol only, and the most appropriate representation or emblem of the divine nature.

The reverence for the elements is again expressed in the construction of towers for the final disposal of their dead. The object sought in these structures is to shun, so far as possible, contaminating earth and air and water. The towers are, in all places, constructed on one plan. That near Tehran is a fair sample of structures of its kind. It is built on a crag of a mountain overlooking the plain of Tehran, and is about six miles distant from that city, and is near the ruins of Rā. The exterior is a round wall about twenty feet high, covered with a white plaster. The

interior is constructed with a floor of masonry, about six feet below the top of the wall. This upper section of wall serves as a parapet. The floor is made with niches in the mason-work large enough to hold a body, and about one foot deep. In these the dead bodies are placed, so that the face of the dead shall be toward the north. In the centre of the pavement is an opening or pit. The niches are made in rows about the pit. When the flesh has been plucked by the vultures, the bones are burned in the niches, and whatever remains is thrown into the pit. It happens here, as in many other things, that the theory is not entirely practicable. The birds do not eat all the flesh. There is therefore much left to be disposed of by human device. The cremation, for some reason, is imperfectly done. In fact there is no adequate arrangement for so difficult a task. The result is that the central pit presents a mass of human bones and flesh. The climate, however, is such as to mitigate the evil. The intense sunlight and heat of summer brings every lifeless body to the dryness of a mummy, or pulverizes it to dust.

Public worship by the Guebers cannot be held without a feast. These assemblies are very rarely held. The bestowal of the girdle is the formal act of consecration. The Gueber professes to believe in a place of future punishment, and he teaches that good deeds will be rewarded. He holds that no atonement is necessary and that God will pardon sin as the reward

of repentance. There is no great difference between the Guebers and other Orientals in morals. It has been said that they are more truthful than others; on the other hand, it is said by persons best acquainted with them, that chastity is but lightly esteemed among them. It is possible that their seclusion and numerical weakness may tend to the cultivation of the virtues of industry and economy in an unusual degree.

The Jews of Persia are dispersed in many villages and cities. By statistics gathered in time of the great famine, there were found to be in all the kingdom about fifty thousand Jews.[1] They refer their settlement in that country to the time of the Babylonian captivity. They differ in no essentials of religious faith and worship from their co-religionists in other parts of the world. The Hebrew scriptures are carefully preserved and taught in the schools. The Jews of Persia have much to do with the people in Bagdad, and they acknowledge the authority of the chief rabbi in Jerusalem.

The dispersion of this people, continued through so many centuries, has caused them to adopt some Mohammedan customs, and has resulted in a loss of the Hebrew as a spoken language. A few of this people speak the language of the sacred books, but the most part of them use a jargon composed of Persian and Hebrew words. Yet all speak the Persian, and some

[1] In 1873 the Jewish *taxpayers* represented 3480 families, living in forty-three cities.

are good readers and writers. They are all polygamists, either in theory or fact, and the law of divorce is essentially that of the Mohammedans. In every place the Jews follow the most disreputable pursuits. The Fâlgeer Khanah, or house of incantation and fortune-telling, is common with them, and is frequented chiefly by Mohammedans. As the use of wine and arak by a Mohammedan is attended with danger of detection and punishment, the Jews establish in their own quarters houses for drinking, where Mohammedans and Jews secretly indulge in drink and revelry. The largest settlements of Jews are in Tehran, Hamadan and Ispahan.

The Armenians number in Persia about thirty or thirty-five thousand souls. With a few exceptions they are remnants of the captive colonies brought from Armenia by the kings of Persia. It is quite impossible to understand the religious faith and the spirit of the Armenians, without a fair knowledge of their history, for their religion is more distinctly national than that of any other people of antiquity now existing in any considerable numbers, and the religious faith owes somewhat of its perpetuity to the national feeling. Many of the Armenians are skeptics, yet they conform to the observances of the church as being in their opinion essential to the preservation of the Armenian race, language and customs. Considering this people as a part of the population of Persia, I shall be justified in giving a brief account of their history and religion.

The great antiquity of the Armenian race is conceded. Their history begins with that of the first races inhabiting the countries of Western Asia. The regions about Mount Ararat were the first possessions of this people, and have contained their most noted cities, Artashat, Tigranakert, Erwandakert, Valarshapat, Ane, Duin, and Etchmiadzin. Armenian writers claim that the race sprung from Togarmah, the son of Gomar, grandson of Noah. Aram, the fifth king, gave his name to the people and the country. The first dynasty continued for a period of one thousand seven hundred and seventy-nine years, and covered the era of the greatest prosperity of the nation. In the year B. C. 328, the country fell under the power of Alexander the Great, and was governed by the Selucidæ until B. C. 149, when the nation came under the control of the Parthian dynasty. The Parthians ruled the land during five hundred and eighty years, or to A. D. 428. In these years the possession of the country was often disputed by the Romans. The fall of the Parthian power in Persia preceded the overthrow of the Arsacidæ in Armenia by near two hundred years. The Sassanian succeeded the Parthian kings in Persia, and made frequent incursions upon Armenia. The Armenians were forced to contend with Rome, and with the Greek Empire. The Persian power finally prevailed, and extinguished the Arsacidæ, A. D. 428.

Armenia was then ruled by Armenian prefects, who

were appointed by the foreign kings who happened to obtain possession of the country. The land was frequently overrun by Romans, Greeks and Mohammedans until A. D. 885. From this period until A. D. 1079 Armenia was ruled by the prefects known as the Bagratian nobles, who were tributary to the Khalafahs of Bagdad. This rule was succeeded by the Rubinian princes, who established themselves in Cilicia, while the country to the east was ruled by the Tartar and Turkish hordes. The last of this line of princes, Leo VI., was taken prisoner A. D. 1375, and Cilicia fell under the power of Sultan Ashraf, of Egypt, and passed from the control of the sultans of Egypt to the Ottoman Turks. After the extinction of the Armenian political power their history as a distinct people follows the succession of the pontiffs of the Armenian Church.

Tradition refers the introduction of Christianity to Armenia, to the conversion of King Abgarus, one of the Parthian princes, and to the preaching of the apostles Thaddæus and Bartholomew. It is conceded by Gibbon, that Armenia "was the first nation which embraced Christianity." We have no reliable means of ascertaining the progress of Christianity in that country during the first two hundred years after Christ. Definite history begins with Gregory the Illuminator. He is called the restorer of Christianity in Armenia.

By his influence King Tiridates, and the whole nation were led to embrace the Christian religion, and

this has been the national faith ever since. Gregory was the first catholikos or pontiff of the Armenian Church. The pontificate remained in his family until A. D. 440. The pontificate of Etchmiadzin has been in time past, as now, the first in importance.

The ecclesiastical government of the Armenians is Episcopal. The separation of this from the Catholic, or general church, occurred as early as A. D. 366. Arsaces the Second assembled a council in which Nierses was constituted the Supreme Catholikos of the Armenians. The object of the king and princes was to separate from the sea of Cæsarea, to which, since the time of Gregory, the Armenian pontiffs had been subject. The canons of the new national church were determined by councils composed of the clergy and princes. Soon after the formation of the national church, the Armenian alphabet was formed by the monk Mesrop, A. D. 406. A few years later the entire scriptures were translated into the language of Armenia, and led to the disuse of versions in foreign tongues.

The orders of the clergy in the Armenian Church are seven; by some they are said to be nine. Armenian writers say seven corresponding to the seven sacraments. Beginning with the lowest in rank, they are, doorkeepers, readers, exorcists, candlelighters, half deacons, deacons and priests. The seventh order is subdivided and includes four higher offices, namely, bishop, archbishop, patriarch, and catholikos. The higher offices must be filled by promotion from the

lower. Every church should have three secular agents, two of whom must be laymen, and the third a priest. All members of the four lower orders may marry, but celibacy is required in the remaining three orders. Marriage does not prevent promotion to the priesthood, provided it took place before the time of election to the priesthood. No priest can marry after he has been ordained to the priestly office. Second marriage is therefore prohibited to a priest. The first four orders are set apart by prayer only. The imposition of hands is lawful in the ordination of the three higher orders. The catholikos is chosen by the synod. The synod is composed of the agent of the secular government, now Russian, the archbishops, princes and governors, and the bishops attached to the pontificate of Etchmiadzin. The patriarchs are now appointed by the catholikos. The lower offices in every church are filled by election by the congregation. All officers of the church are supported by contributions and have no stipend. The officers in a church are chosen to serve during life, except the priest, who may continue for a specified time. The term of service may be stated by the archbishop at the time of installation.

The doctrinal system of the Armenians is not clear, either to priest or people. They have no standards of faith, unless the ritual can be called such. The theological treatises of Nierses are considered good authority. The doctrine most conspicuously set forth by the Armenian Church, besides the principal tenets

held by all Christians, is that "Christ was perfect God and perfect man, with spirit, will and flesh, one body and one person and *one* nature." They hold to the doctrine of the immaculate conception, and to regeneration in baptism. The bread and wine of the sacrament of the Lord's Supper they believe to be the real body and blood of Christ. I have not been able to find any Armenians of intelligence who hold to a mystical union of Christ with the elements *after* reception by the communicant, as has been said to be the belief of Armenians.

The Armenians agree with Papists in holding to seven sacraments. They believe that Christ's death atones for original sin, and that actual transgressions are atoned for by penance and the sacraments. Yet this conception is not clear with many, and there are those among them who say that Christ's sacrifice atones for all sins, but that it becomes efficacious only to such as comply with the ordinances of the church. They reject the doctrine of purgatory, and practise auricular confession. They believe in the intercession of saints. Christmas is observed by them on the anniversary of Christ's baptism. The baptism of infants is required, and immersion and pouring are both used in the same rite.

Feast and fast days are very numerous, and religious rites are freely mixed with social customs. The Scriptures are greatly revered, although few Armenians of the rural districts, can read. Marriage occurs early in

life, usually when the female is twelve years of age, rarely later than the fifteenth year. The ceremony is invariably performed by a priest, and is preceded, in most cases, a year, by a betrothal. The ceremony observed at the betrothal is held to be quite as binding as that of marriage. In the marriage service there occurs the curious promise made by the bridegroom that he will rule the woman.

The greater part of the Armenian settlements in Persia were colonies of captives or offshoots of colonies of captives. About A.D. 1583 the Turks conquered all Armenia as far as to the city of Tabriz. Being greatly persecuted and oppressed by the Turks, many Armenians fled to foreign lands. It is said that those living in "Arzakh, Uti, Shamokhy, and Ganza took refuge in Persia, and were allotted habitations by Shah Abas in the city of Ispahan." Here they established a large and flourishing colony, for we find that soon after this the Armenian pontiffs resorted to Ispahan to obtain funds for the payment of the debts of the pontificate.

In A.D. 1603, Shah Abas led an army into north-eastern Armenia and drove the Turks out of the country. Two years later the Turks assembled a large force with the purpose of retaking the country from the Persians. The Shah being convinced that he could not hold the possession, or prefering what seemed to be a more profitable expedient than battle, determined to devastate the land, and to transport the in-

habitants to Persia, before the Turks could concentrate their forces. The Persians were, therefore, dispersed throughout the country, driving before them the Armenians, together with their flocks and herds, to a rendezvous in a plain in the vicinity of Ararat. The Turks marched as far as Kars, before the Shah, who was at Erwandakert, gave the order that the captives should march toward the Aras River. The march, therefore, became a flight, and the movement of so many captives, and such quantities of baggage was accomplished with difficulty. The passage of the Aras was attended with great loss of life, so that no more than twelve thousand families, or about sixty thousand souls, were brought into Persia. Five thousand more followed soon after this. We are told that only the nobles and better class of citizens were allotted habitations in the capital. "The remainder were dispersed in the towns and villages of the surrounding country." Those who went to the capital were divided into two colonies, and inhabited different quarters of the city. Soon after this the forces of the Shah were sent to Tabriz and Erewan, and brought away ten thousand families who were settled in the districts called by the Armenian writer Gurapat and Vahrapat, unhealthy regions, where all perished in course of time.

I have written of the settlement of Julfah near Ispahan, by colonists from the city Julfah in Northern Armenia. The founding of Julfah was subsequent to the occurrences related above.

The number of Armenians now in the eastern diocese of Persia is three thousand families, or about fifteen thousand souls. The principal settlements of this people in Central and Eastern Persia are in the districts of Feradune Tcharmahal, Kamar, Kazas, Malair, and Karaghan, and the cities Julfah, Tehran and Hamadan. The inhabitants of the rural districts are very poor and ill informed. Quite all the villages are supplied with priests. Many of them have received the priesthood from their fathers as an inheritance. The priesthood in Karaghan has remained in one family during seven successive generations. Having no regular stipend, the priest is forced by his necessities to obtain some compensation from the administration of the sacraments.

The duties of the priest are to enter the church morning and evening, at sunrise and sunset, and to read the daily service, to bury the dead, and administer the sacraments. For the most part, the priests are very illiterate, having little or no knowledge of the Bible. The service is wholly in the ancient language. With this the priests are in part acquainted; but the people are not able to understand more than fragments of the service. Very little special preparation is required of the candidate for the priesthood. As the candidate is usually the son of a priest, he is familiar with the forms of the service. The necessary apprenticeship in the lower offices goes far to prepare for the higher functions. The candidates also remain a time

in some monastery before installation. There are but few schools among these people in the country settlements. The Armenians of the cities are usually artisans and merchants; they make very successful tailors and jewelers. Of all the non-Mohammedan sects they have acquired the greatest measure of influence with the Persian Government. Many of them are employed in important positions, and as postmasters, telegraphists, and officers of the army.

The Armenians have a distinct cast of features by which they may be known. They are distinguished from the other races also by a costume. It resembles the military cut, or the clerical coat. This, however, is common to the better class of people only.

CHAPTER XVI.

Mission Establishments in Persia—Missions in 1870—In 1884—Question as to the Direction of Missionary Effort—Problem as to the Use of the Persian Language—Prejudices of the Sects—Testimony of Figures—First Schools—Public Worship—School for Jews—Circulation of Scriptures—Influence with the Persian Government—Medical Department—The Mission in Tabriz—The Mission in Hamadan—Interest among the Jews—Organization of the Eastern and the Western Persia Missions—Bible Agencies—Statistics of all the American Missions in Persia—The Chief Obstacles to Mission Work—The Religious Liberty of Non-Mohammedans declared—Restrictions Imposed by the Archbishop—Misrepresentations of the Missionaries—Ostracism of Protestants—Persecution of Jews in Hamadan—Similar Opposition in Oroomiah—The Law of Islam as to Apostasy—No Rights Secured by Treaty—The Unrestricted Sale of the Scriptures—Publication in Persian—Fanaticism—Unsettled Faith of the People—First Representative of United States Government to the Court of Persia—American Missionaries—Their Protection—Benefits accruing to from Influence of United States Minister.

I GIVE below a brief statement of the principal features of the mission establishments in Persia. In the year 1870 the only Protestant mission in the kingdom was that in the city of Oroomiah, under the auspices of the Presbyterian Church, in the United States of America. In the year 1884 the only missions were in the cities of Oroomiah, Tehran, Tabriz and Hamadan, under the patronage of the same American Society,

and the mission in Julfah, sustained by the Church Missionary Society of England. In the interval from 1870 to 1884 missions have been undertaken by other societies, and have been discontinued.

In preceding chapters I have written of the missions in Oroomiah and Julfah, and of the Roman Catholic establishments. It remains for me to give some account of the missions in other places.

The mission in the city of Tehran was begun in the autumn of 1872, that in Tabriz in 1873, and in Hamadan in 1881. Previous to these dates, Nestorian colporteurs had for some time been stationed in these cities. In Hamadan, mission work had been carried on by native teachers and preachers, under the supervision of the missionaries in Oroomiah and Tehran, from 1869 to 1881. The Armenians are the only Christian sect in those three cities.

It was a serious question in the opening of the mission in Tehran, whether efforts should be directed especially and exclusively to the Armenians, following the example of the Mission to the Nestorians, or whether the missionary should seek to reach all classes, and make use of the Persian language for this purpose. If efforts were to be directed exclusively to the Armenians, it would then be necessary to make the Armenian language the medium of missionary instruction, which would practically separate the missionaries from the masses of the people, the Mohammedans, who speak the Persian and the Turk-

ish languages. The Persian tongue is known by all classes of the people, but there was the possibility that the authorities of the State would forbid the use of the Persian language, owing to the fact that it is not the tongue of the non-Mohammedan races, and the use of it might be thought one evidence of an attempt to proselyte the Mohammedans to the Christian faith. It was determined, however, to make the Persian tongue the medium of missionary effort in teaching, and especially in preaching. It was also decided that it should be the declared purpose and aim of the mission here to reach all classes of the people, whether Christian or Mohammedan. The chief officer of the kingdom was informed by the first missionary stationed in the capital, in response to the inquiry of that officer, that the object of the mission would be to reach all the people.

The first evangelical efforts consisted chiefly in preaching, and in the sale of the Scriptures. The effect of this method was to form a congregation composed of Armenians, Mohammedans and Jews. It might be thought that the prejudices of the people of the different religions against one another would prevent any union in a religious service.

It is the custom of every religious sect to use its own national and religious language in all religious acts. The Jew conducts the synagogue service in Hebrew; the Mohammedan worships with the Arabic tongue; and the Nestorian uses the Syrian, and the Armenian, the

ancient language of that name. All of these tongues are, however, unintelligible to the most part of the people, and experience has proved that they receive with favour a service which they can comprehend; and their prejudices yield to a better judgment. Statistics show that the missions conducted on this plan have as large a percentage of increase as those which are devoted exclusively to the evangelization of one race of the people. The Armenians being professedly Christians, it might be expected that they would be more easily influenced than Jews and Mohammedans.

The first schools were patronized by the Armenians, and instruction was given in the Armenian and in the Persian language. The school for boys, in the course of a few months, contained forty pupils. In the spring of 1874 an Armenian woman was employed to instruct a school of Armenian girls. In the autumn of this year the school was removed to buildings rented for the purpose, and became a boarding school, with seventeen pupils instructed by Armenian teachers, under direction of the missionaries. The services of public worship were conducted in two or three places in the city of Tehran, and a church was organized in 1876. In 1879 a school was opened among the Jews, with more than a hundred pupils. By means of native assistants, schools were opened among the Armenians in the mountains of Karaghan, in villages adjacent to Tehran, and in the city of Rasht, where, in 1883, a church was organized.

The Scriptures in the Persian language have been carried to the principal towns of Central and Eastern Persia. From June, 1878, until now,[1] a Bible depot has been kept in the city of Mashhad, whence the Scriptures have been sent to Merv, and the Turkmans, and to Herat. The Bible has been sold also in the many settlements of the Armenians in Central Persia. Much has been accomplished at Tehran, not only by these direct methods of evangelization, but by obtaining favourable orders from the Persian government in relation to schools and congregations in Azarbijan, Hamadan and other places. In later years a medical department has enlarged the sphere of influence, and the mission has maintained a service in English for the benefit of American and European residents in Tehran. The statistics of the mission for the year 1884 show the number of pupils in the schools of Tehran to be one hundred and thirty-one, besides the pupils in Rasht; and the average attendance at public worship was about one hundred souls, fifty or sixty of whom were Mohammedans. The medical missionary had prescribed for two thousand five hundred patients, and there had been printed in Persian four hundred and seventy-one thousand pages. A similar work had been carried on by the missionaries in Tabriz, throughout the northern part of the province of Azarbijan, and in Georgia as far as to Tiflis.

The language used in Tabriz is the Turkish. The

[1] 1884.

pupils of the schools are Armenians; but the congregations and church are composed largely of Mohammedans. In Tabriz effort has been directed to schools, the circulation of the Scriptures, the preparation of books in the Turkish as spoken in Azarbijan, to the medical department, and especially to the maintenance of congregations. The report of this mission for the year 1884 gives the number of pupils in all the schools as seventy-nine. A church was early organized, and converts from the Mohammedans have been received to the communion.

The mission in Hamadan has been greatly annoyed by persecutions started by the Jews, and by orders of the government, which have, for a time, caused an interruption of the schools. Attempts have been made to maintain schools and public worship among both Jews and Armenians. Schools were opened in this city for Armenians as early as 1870. A church was organized in 1876 composed of Armenians. Religious worship was in former years conducted in the Turkish language, but is now in either Persian or Armenian. A very great religious interest was excited among the Jews of this place in 1877–78, and some of them became members of the church.

In the year 1884 the school for girls has the names of fifty-six pupils enrolled during the year. A school for Jewish girls had, at one time, as many as twenty-five pupils. The school for Jewish boys numbers fifty scholars. The average attendance of the congrega-

tion is reported to be about sixty souls. These figures represent the first years of missionary work, when many difficulties were to be met. They do not, therefore, indicate any true proportion of the real work accomplished by the missionaries.

In 1881 the mission stations of Tehran and Hamadan, with the assistants and congregations under their supervision, were constituted a separate mission, and called the Eastern Persia Mission; and the stations of Oroomiah and Tabriz were united in one organization, and called the Western Persia Mission. In 1880 an agency of the American Bible Society for Northern Persia was established at Tabriz, and an agency of the British and Foreign Bible Society for Southern Persia was appointed at Julfah.

In a previous chapter I have given the statistics of the Mission to the Nestorians in the year 1871. The report of that station for 1883–84 gives the number of church members as one thousand six hundred and one; an increase in thirteen years of about nine hundred communicants. The reports of the two missions of Eastern and Western Persia for the year 1884 indicate the progress made in the interval of the thirteen years. At this time[1] the number of stations occupied by American missionaries is four, and the whole number of missionaries, male and female, on the ground, is twenty-four. The native assistants, chiefly in the Nestorian Mission, are in all two hundred and thirty,

[1] 1884.

and the churches twenty-five, with one thousand seven hundred and ninety-six communicants. There are two hundred and eight pupils in boarding-schools, and two thousand four hundred and fifty-two in the day schools. The contributions have amounted to $1,910. The number of attendants in the congregations is four thousand five hundred and seventy-eight, and the number of pages printed is one million six hundred and eighty thousand eight hundred and ninety. The chief obstacle to mission work in these cities has been the intolerance of the Persian government and of the non-Mohammedan sects.

The government of Persia makes a wide distinction between its Mohammedan and its alien subjects as to the matter of religious liberty. In former years, and before missionary enterprise was known in the land, the religious head of every sect was recognized as the secular and spiritual ruler of his own religious order. When, therefore, the people were led through missionary influence and teaching to accept new sentiments as to faith and worship, the ecclesiastical authorities attempted to prevent the change by coercion; and they inflicted fines and imprisonment and other punishments. An appeal was made to the Persian authorities. These were Mohammedans, and there was no law to which they were required to conform. Their decisions, therefore, were often contradictory, and were dependent upon the prospect of personal gain which might be presented to the judge.

In 1842 the Persian government issued an order that "No native Christian should be proselyted from one sect to another;" but in 1851 an order was given granting the largest liberty to non-Mohammedans, including the right of proselyting. In 1878 the Prime Minister of Persia issued an order declaring the right of the Jews in Hamadan to accept the Christian faith. An order to the same purport was given by the Prime Minister in 1881, but the effect of this was in great part broken by orders which were issued in the following year—that no authority should be given to foreign missionaries to purchase property or establish schools. These orders relating to foreigners did not, however, directly infringe upon the religious liberty of the non-Mohammedans.

It seems to be pretty well settled that the Persian authorities will maintain the religious freedom of alien subjects. The unsettled state of the law touching this subject, together with the violent tendencies of the priesthood, have given rise to persecution and violent proceedings in quite every place where missions have been opened. The Armenian archbishop, of Julfah, in 1873, prohibited attendance on Protestant congregations. The Protestant missionaries were represented to the king as persons desirous of subverting both the Armenian and the Mohammedan faith. Armenians who identified themselves with Protestants were ostracized, and in some instances beaten by order of the priest. The priest in Shevarin

caused the Protestant teacher to be expelled from the village. The Jews of Hamadan who adhered to the old ways succeeded in influencing the governor to fine some of the Jews who had become Christians. The Christian Jews were prohibited from frequenting the baths and the markets which were owned by Jews. In the year 1883 a Christian Jew was arrested and fined for serving as a teacher of Christian Jews in Hamadan. Persecutions of this sort were continued during several years.

In Tehran, in 1883, a combination was effected by a few Jews to break up the school established in the Jewish quarter. The life of the principal teacher was threatened. A rabbi who taught in the school was forced to leave, and the number of pupils was reduced from forty to fifteen by means of threats against the parents. Even the children were beaten in the streets as they came to the school. The opposition was broken up only by the arrest of the ringleaders by the Persian authorities in Tehran, and the imposition of a fine. The mission in Oroomiah has met with like opposition from the bishops and priests of the Nestorian Church, and from the caprice of Mohammedan rulers, during half a century.

The progress of the missions among the non-Mohammedan people has formed a precedent in favour of religious liberty, and it appears to be pretty clearly settled that the authorities recognize the right of every man in the kingdom to his own religious convictions,

except a Mohammedan. Every child of a Mohammedan father is, by Mohammedan custom, held to be a Mohammedan, and the reception by the child of any other religious faith than that of his parent, is held to be apostasy.

The efforts of the missionaries in behalf of Mohammedans are hindered by the intolerance of the so-called laws of Islam, and especially by the intolerance of the Mohammedan religious orders, and the fanaticism of the people. The spirit and practice of this people have been generally thought to be such as to make any missionary effort for them impracticable. This impression is wrong. There are methods of evangelical effort for these people, which are practicable and fruitful as the facts and figures of such effort indicate. In Persia, no religious rights have been secured by treaty as in Turkey and other countries.

In the year 1880 an order was issued by the Persian Minister of Foreign Affairs, through the British Minister, to all missionaries in Persia, forbidding them to give instruction to Mohammedans, or to allow Mohammedans to attend the public services of Christian worship.

In the following year the missionaries notified the Persian authorities that they could not assume any responsibility for the attendance of Mohammedans upon the public worship, and asked relief from the order. The particular feature which seemed to furnish ground for complaint and for expectation of

relief was that, by the order, the missionaries were required to act as a police over Mohammedans for the protection of Islam. Upon this representation by the missionaries the matter of the attendance of Mohammedans was referred by order of the Shah to the police. The missionaries assumed no responsibility for the attendance of any one class of people. Mohammedans attended the Christian assemblies *previous* to this order, and have continued to attend since. They were, however, very often intimidated.

In former years in Tehran, spies were sent by the mullahs to the mission chapels, and the persons attending were warned, and some were cited before a mujtaheed and admonished. These measures succeeded in preventing the attendance of Mohammedans for a time. In Tabriz the Mohammedans who frequented the Christian congregations were arrested and publicly flogged. In Tehran the attendance of Mussulmans in the congregations has, of late, been greater than in previous years. No objection is made by the authorities to the sale and circulation of the Scriptures in the Persian language, and Christian books receive the sanction of the censor of the press. These books are also published by Mohammedan printers in Tehran.

There is much fanaticism in Persia, but this is no indication of strength in Islam. That faith appears to be held by a very slight tenure. That it is so held is shown by the readiness with which the people adopt any new system of religion as that of the Bab. The

doctrine of the twelfth Imam, and of the Mahde, has prepared the minds of the people for change, and the absurdities of the system of the Twelve Imams has gone far to shake the faith in Islam.

Religious skepticism prevails among all classes of the people. The intolerance of a few secular rulers and mullahs serves to prevent a reformation, but it increases more than it hinders infidelity. Unbelief is widespread. It is not skepticism concerning one religion, but all religions. The religious nature and superstitious regard for some sacred rites, hold the masses of the people to the national faith; while the intolerance of the secular and religious authorities exclude the knowledge of any system which might commend itself to the people as more rational and desirable than that which now prevails.

The government of the United States was never represented in Persia until A.D. 1883. Mr. S. G. W. Benjamin was the first representative of this government, at the court of the Shah. He entered Tehran in June, 1883, as Minister Resident and Consul-general. During near fifty years, the American missionaries were the only Americans in Persia, and they were protected, as occasion required, by the British, the French, and the Russian Legations. In the greater part of this time, however, their interests were kindly cared for, by the British Legation. It could not be otherwise than that the arrival at the capital, of a Legation of the United States, should create in the

mind of the Shah, and of the officers of the Persian government, a greater interest in America and Americans. The missionaries were in a position to reap the benefits of this interest, and the Minister, in the brief period of his residence in Tehran, was able to secure for them, from the Persians, some valuable concessions.

BIBLIOGRAPHY.[1]

Persia: G. Fowler. 2 vols. 8vo. Colburn.

Persia and Afghanistan. 8vo. Ridgway.

Ancient Persia and Assyria: W. S. W. Vaux. 8vo. Hall.

Persia and Turkey: Lt. Col. Stuart. 8vo.

Persia—Travels in: H. Southgate. 2 vols. 8vo. Bogne.

British Interest in Persia: Sir H. J. Brydges. 8vo. Bohn.

Court and People of Persia: J. Kitto. 18mo. Rel. Trans. Society.

History of Persia: J. B. Frazer. 12mo. Nelson.

Mission to the Jews of Persia: Stern. 8vo. Wertheim.

Residence in Persia: J. Perkins. 8vo. Wily.

Sketches of Persia: Sir J. Malcom. 8vo. Murray.

Specimens of Popular Poetry in Persia: A. Chodzko. 8vo. New Ed. 1861.

Travels in Persia: Uncle Oliver. 18mo. H. G. Allen. Bohn.

Persian and English Dictionary: W. L. Tucker. Madden.

Sentences in Persian: D. S. Moonshee. Smith.

Persian Caligraphy: J. R. Ballentine. Madden & Smith.

Fables in Persian: Col. Onseley. Bidpair Ed. 4to. Allen.

Persian Flower: Perkins. Low.

Persian Grammar: J. R. Ballentine. 24mo. Madden.

Persia: M. Ibraheem. Imp. 8vo. Allen.

Persia—Letters: C. Stewart. 4to. Allen.

Persian Poets: Sir J. Onseley. 8vo. Allen.

Persian Princes in London: J. B. Frazer. 2 vols. 8vo. Bentley.

Persian Stories with Translations: Moonshee. Smith & Elder.

Persian Wars, from Herodotus: C. W. Stocker. 2 vols. Longmans.

History of the Persians. 8vo. Relig. Tract. Soc.

Caravan Journeys in Persia: R. B. M. Binney. 2 vols. Allen.

Present State of Persia: J. P. Ferrier. 2d Ed. 8vo. Murray.

Persia—Two Years' Travel in: W. A. Shepherd. 8vo. Bentley.

Persian Campaign: Outram and Havelock. Routledge.

Persian Grammar: A. H. Black. 12mo. Quaritch.

Ancient Persians: Mrs. Young. 8vo. Sanders & Co.

Persian Dictionary: Johnson's—Arabic and English. 4to. Lorden.

Persia During the Famine: W. Buttlebank. 1873. (This book has no account of the famine worthy of mention.)

Persia's Shah—State Visit to Her Majesty. Pickering.

Through Persia: A. Arnold. 2 vols. 1876.

Persian Art: Major R. M. Smith. Tinsly Bros.

Persian Art: Major R. M. Smith. Chapman.

Persian Dictionary: E. H. Palmer. Longmans.

[1] The author does *not* profess to give here the dates of the *latest* editions of these books.

Persia—Eastern Boundary. 2 vols. MacMillans.
Persian Pocket Manual: H. W. Clark. W. H. Allen. 1878.
Midnight Marches Through Persia: Ballantine. 1879.
Persia—My Wanderings in: T. S. Anderson. J. Black. 1880.
Persian Minister—Herat and Great Britain. W. H. Allen. 1880.
Persia—Ancient and Modern: J. Piggot. H. S. King. 1874.
Persia—Antiquarian Researches: Thomas. Trübner. 1874.
Persia—Sketch of the History of: C. K. Markham. Longmans. 1874.
Persia to the Arab Conquest; W. S. W. Vaux. S. P. C. K. Soc. 1875.
Caravan Journey in Persia: J. P. Ferrier. New Ed. Murray. 1857.
Persia and Ceylon, etc.—Two Years in: R. B. Binning. 2 vols. Allen. 1857.
Diplomatic Residence in Persia: Eastwick. 2 vols. Smith & Elder. 1864.
Travels in Persia, Georgia, etc.: M. Wagner. 3 vols. Hurst, 1856.
History of Persia: R. Grant Watson. Smith & Elder. 1866.
Life and Manners in Persia: Lady Seil. Murray. 1856.
Persia and Russia: Viscount Pollington. Moxon. 1867.
Tennessean in Persia. Marsh.
Persian War: W. A. Shepherd. Bentley. 1857.
Persia and Turkey—Frontiers of: Sir A. T. Cunyngham. Murray. 1872.
Great Tale of the Persian War: G. W. Cox. Longmans. 1861.
Persia's Ancient Moslem Noble: Mrs. Young. Saunders. 1857.
Nestorians, Aslan, A Tale of. 1858.
Nestorians, Missionary to: D. T. Stoddard. New York. 1858.
Dawnings of Light in the East: H. A. Stern. Purdy. 1854.
Travels and Adventures of Rev. Joseph Wolff. Saunders, Otley & Co. 1861.
History of Persia—General Sketch of; C. R. Markham. Longmans. 1874.
Travels in Koordistan: J. B. Fraser. Bentley.
Journey into Khorasan: J. B. Fraser. Longmans. 1825.
Travels in Georgia, Persia, and Babylonia, etc.: Sir R. Ker. Porter. Longmans. 1821.
Travels of Sir John Chardin into Persia, etc.: Bateman, 1691.
Travels in Luristan and Arabistan: Baron C. A. De Bode. 2 vols. Madden & Co. 1846.
Mountain Nestorians—Dr. Grant: Thomas Laurie. D. Lothrop. Boston. 1874.
Land of the Lion and the Sun: Wills. London. 1882.

TABLE OF DISTANCES AND ALTITUDES.

	Names of Places.		Farasangs.	Altitude above the level of the sea.
	Oroomiah	to		4200 ft.
	Tabriz	"	33¾	4200 ft.
	Tehran	"	96—100	3500 ft.
	Rabadkareem	"	6	4500 ft.
	Khanabad	"	8	4200 ft.
	Kushak	"	6	
	Pass of the Karaghan Mts.	"	2	6700 ft.
	Bevaron	"	3	
	Nobaron	"	4	5300 ft.
	Mara	"	4	5600 ft.
	Zara	"	4	5300 ft.
	Malagird	"	5	
	Pass	"		6100 ft.
	Hamadan	"	6—48	6100—6500 ft.
	Kamkasie	"	6	6500 ft.
	Pass	"	½	7500 ft.
	Diza	"	3	5900 ft.
	Korba	"	3	6150 ft.
	Tchibooklee	"	3	6000 ft.
	Daghelan	"	river 3	5900 ft.
	Pass	"	1½	6300 ft.
	Keyomar	"	1½	6600 ft.
	Pass	"	1	7300 ft.
	Senah	"	2—24½	5100 ft.
	Chemook	"	3	5400 ft.
	Pass	"	——	6150 ft.
	Kaltevand	"	2	6300—6500 ft.
	Dewandarah	"	6	5000 ft.
	——	"	2	6200 ft.
	Pass	"	4	7050 ft.
	——	"	4	5000 ft.
	River	"	3	4800 ft.
	Pass	"	1	5500 ft.
	Sahib	"	1	5100 ft.
	Gaghatai River	"	1½	5000 ft.
	Sakis	"	3—23½	5000 ft.
	Saru	"	2	——
	Kara	"	4	——
	Memikan	"	5	——
	Talava	"	2	6000 ft.
	Souj Bolak	"	3—16	4400 ft.
	Oroomiah	——	—— 20¼	——
Tehran	—— to Resht	"	53	60 ft. bel. level
	Anzile	"	5	" " "
	Baku	"	240 miles.	" " "
	Tiflis	"	353 "	1500 ft.
	Pote	——	130 "	Black Sea.
Tehran	—— to Ispahan	——	71 farasang.	4200 ft.

CHARLES SCRIBNER'S SONS'

NEW AND STANDARD PUBLICATIONS

IN

THEOLOGY, BIBLICAL LITERATURE, THE HISTORY OF RELIGIONS, CHURCH HISTORY, ETC.

Rev. Samuel J. Andrews.

THE LIFE OF OUR LORD UPON THE EARTH; Considered in its Historical, Chronological and Geographical Relations. New Edition. Crown 8vo. $2.50.

"For both research and candor, I do not know its superior."
—MARK HOPKINS, D.D., LL.D.

GOD'S REVELATIONS OF HIMSELF TO MEN, As successively made in the Patriarchal, Jewish and Christian Dispensations, and in the Messianic Kingdom. Crown 8vo.

Edwin C. Bissell, D.D.

THE PENTATEUCH: Its Origin and Structure; An Examination of Recent Theories. 1 vol., 8vo. $3.00.

Professor Bissell's contribution to the discussion of the character and import of the Hebrew Pentateuch is broader in its scope and scholarship than any book that has hitherto appeared on the conservative side of the question.

Francis Bowen, LL.D.

A LAYMAN'S STUDY OF THE ENGLISH BIBLE; Considered in its Literary and Secular Aspect. 1 vol., 12mo. $1.00.

The views presented in this volume are strikingly independent and free from the trammels of the schools, but at the same time they are wholly reverent and in accord with the spirit of the Bible.

Charles A. Briggs, D.D.

AMERICAN PRESBYTERIANISM. Its Origin and Early History, together with an Appendix of Letters and Documents, many of which have recently been discovered. 12mo, with maps. $3.00.

BIBLICAL STUDY. Its Principles, Methods and History. Together with a Catalogue of Books of Reference. 8vo. $2.50.

Prof. Briggs' book is one indication of the revival of Biblical Study, which is now in progress, and is one of the best fruits of it. It is ample in scholarship, reverent in tone, sympathetic toward the new criticism, though conservative in its theological attitude.

Horace Bushnell, D.D.

NATURE AND THE SUPERNATURAL, As together constituting the One System of God. 12mo. $1.50.

CHRISTIAN NURTURE. 12mo. $1.50.

SERMONS FOR THE NEW LIFE. 12mo. $1.50.

CHRIST AND HIS SALVATION. In Sermons variously related thereto. 12mo. $1.50.

SERMONS ON LIVING SUBJECTS. 12mo. $1.50.

THE VICARIOUS SACRIFICE. Grounded in Principles interpreted by Human Analogies. Two vols. 12mo. $3.00.

GOD IN CHRIST. 12mo. $1.50.

WORK AND PLAY. 12mo. $1.50.

MORAL USES OF DARK THINGS. 12mo. $1.50.

BUILDING ERAS IN RELIGION. $1.50.

WOMAN'S SUFFRAGE: The Reform against Nature. 12mo. $1.50.

THE CHARACTER OF JESUS, Forbidding his possible Classification with Men. 32mo, cloth, net, 60 cents; paper, net, 40 cents.

Rev. W. J. Conybeare, and Rev. J. S. Howson.

THE LIFE AND EPISTLES OF ST. PAUL. *Two volumes in one,* with all the Maps and Illustrations. Half calf, $5.50; sheep, $4.50; cloth, $3.00.

Notwithstanding the very able and comprehensive works that have appeared since Conybeare and Howson's St. Paul was written, it remains unquestionably the standard treatise on the subject.

Josiah P. Cooke, LL.D.

RELIGION AND CHEMISTRY; A Restatement of an Old Argument. A revised edition, with additions. 12mo. $1.50.

"RELIGION AND CHEMISTRY *presents the happiest combination of religion, philosophy and natural science in a harmonious trinity that we have ever seen.*"

John De Witt, D.D.,

Professor in Lane Theological Seminary.

SERMONS ON THE CHRISTIAN LIFE. 1 vol., 8vo. $2.50.

Dr. De Witt's book is not a discussion of special doctrines or phases of Christianity, but deals with Christianity, considered as a whole, from various aspects of human life. It consists of strong, manly, earnest discourses upon subjects which appeal to a very large class of readers.

I. A. Dorner, D.D.

DOCTRINE OF THE FUTURE STATE, With an Introduction and Notes by Rev. NEWMAN SMYTH. 12mo. $1.00.

A very suggestive discussion of the events following death, as indicated by the established laws of mind and the revelations of the Bible.

Henry M. Field, D.D.

ON THE DESERT. Crown 8vo. $2.00.

AMONG THE HOLY HILLS. With a map. Crown 8vo. $1.50.

George P. Fisher, D.D.

SUPERNATURAL ORIGIN OF CHRISTIANITY; With Special Reference to the Theories of Renan, Strauss, and the Tübingen School. *New and enlarged edition.* 8vo. $3.00.

THE REFORMATION. 8vo. $2.50.

THE BEGINNINGS OF CHRISTIANITY; With a view of the State of the Roman World at the Birth of Christ. 8vo. $3.00.

FAITH AND RATIONALISM; With Short Supplementary Essays on Related Topics. 12mo. 75 cents.

A new edition of this valuable book for popular circulation. Prof. Fisher has thoroughly revised the text and added notes and much interesting new matter.

DISCUSSIONS IN HISTORY AND THEOLOGY. 8vo. $3.00.

THE CHRISTIAN RELIGION. 12mo, paper, 30 cents; cloth, 40 cents.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. 8vo. $2.50.

Asa Gray, LL.D.

NATURAL SCIENCE AND RELIGION. Crown 8vo. $1.00.

"*This little book is the best and clearest explanation of what modern science is in its essence, and what its conclusions are, that is anywhere to be found in brief compass by unscientific readers.*"—N. Y. EVENING POST.

Arnold Guyot, LL.D.

CREATION; Or, the Biblical Cosmogony in the Light of Modern Science. With full-page wood-cuts and lithographic plates. 12mo. $1.50.

Samuel Harris, D.D.

THE PHILOSOPHICAL BASIS OF THEISM. An examination of the Personality of Man, to ascertain his capacity to know and serve God, and the validity of the principle underlying the defence of Theism. 8vo. $3.50.

This work is of great value as an exposition of first theological principles in the light and for the service of Christian belief; it is extremely fascinating for minds of a philosophical turn.

Hibbert Lectures.

See Müller, Renouf, Kuenen, Reville and Pfleiderer.

Professor L. E. Hicks.

A CRITIQUE OF DESIGN-ARGUMENTS. A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology. 12mo. $2.00.

"*We venture the prediction that Professor Hicks's fascinating and in every way admirable treatise will become recognized as one of the works which not only mark but help to make an epoch in speculative thought.*"—THE EXAMINER.

Charles Hodge, D.D., LL.D.

SYSTEMATIC THEOLOGY. Complete in three vols., including Index. 8vo. Half calf, $19.50; cloth, $12.00

WHAT IS DARWINISM? 12mo. $1.50.

DISCUSSIONS IN CHURCH POLITY. From Contributions to the *Princeton Review*. Arranged by Rev. William Durant, with a Preface by A. A. Hodge, D.D. $3.50.

CONFERENCE PAPERS; Or, Analyses of Discourses, Doctrinal and Practical, Delivered on Sabbath Afternoons to the Students of Princeton Theological Seminary. 8vo. $3.00.

"We take it to be the attribute of a great mind to make difficult subjects simple and clear. It is just here that Dr. Hodge shows his superiority to other men. His intellect penetrated so far down into the deep well of truth that the water which he brought up was as clear as crystal."—Rev. Wm. M. Paxton, D.D.

Rev. H. S. Holland.

LOGIC AND LIFE. With other Sermons. With an Introductory Notice, by President Noah Porter. 12mo. $1.50.

The topics treated are vital and fundamental; the Trinity, the Incarnation, Christian Society, the Soul's Progress in Strong Faith and its Outlook toward the Better Land.

Mark Hopkins, D.D., LL.D.

THE LAW OF LOVE, AND LOVE AS A LAW; Or, Christian Ethics. *A new edition with important additions.* 12mo. $1.75.

SCRIPTURAL IDEA OF MAN. 12mo. $1.00.

TEACHINGS AND COUNSELS. Twenty Baccalaureate Sermons, with a Discourse on President Garfield. 12mo. $1.50.

John F. Hurst, D.D.

BIBLIOTHECA THEOLOGICA. A select and classified Bibliography of Theology and General Religious Literature. $3.00.

A. Kuenen, D.D., LL.D.

NATIONAL RELIGIONS AND UNIVERSAL RELIGIONS. The Hibbert Lectures for 1882. 12mo. $1.50.

George T. Ladd, D.D.

THE DOCTRINE OF SACRED SCRIPTURE. A Critical, Historical and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments. 2 vols., 8vo. $7.00.

"We doubt whether during the age there has been a more scholarly and masterly argument added to the literature of Christianity than this critical review of the doctrine of Sacred Scripture by Professor Ladd."—Chicago Inter-Ocean.

THE PRINCIPLES OF CHURCH POLITY. Crown 8vo. $2.50.

James Legge.

THE RELIGIONS OF CHINA. Confucianism and Tâoism described and compared with Christianity. 12mo. $1.50.

François Lenormant.

THE BEGINNINGS OF HISTORY, According to the Bible and the Traditions of Oriental Peoples. From the Creation of Man to the Deluge. 12mo. $2.50.

James M. Macdonald, D.D.

THE LIFE AND WRITINGS OF ST. JOHN, Edited with an Introduction, by the Very Rev. J. S. HOWSON, D.D., Dean of Chester. With 33 illustrations and 2 maps. 8vo. $3.00.

Selah Merrill.

EAST OF THE JORDAN: A Record of Travel and Observation in the Countries of Moab, Gilead, and Bashan, during the years 1875–1877. With illustrations and Maps. 8vo. $2.50.

Dr. Merrill's contribution to our knowledge of the Holy Land will take its place along side of ROBINSON'S RESEARCHES.

Edward D. Morris, D.D.

ECCLESIOLOGY: A Treatise on the Church and Kingdom of God on Earth. 8vo. $1.75.

The plan is a comprehensive one, and the discussion is marked by candor, fairness, thoroughness and literary ability of the highest type.

F. Max Müller.

LECTURES ON THE SCIENCE OF RELIGION; With Papers on Buddhism, and a Translation of the Dhammapada, or Path of Virtue. Crown 8vo. $2.00.

LECTURES ON THE ORIGIN AND GROWTH OF RELIGION, As illustrated by the Religions of India. Hibbert Lectures for 1878. Crown 8vo. $2.50.

T. C. Murray.

THE ORIGIN AND GROWTH OF THE PSALMS. 12mo. $1.50.

"*One of the most important works in the department of biblical introduction and criticism that have been produced in this country.*"—THE INDEPENDENT.

O. Pfleiderer,

THE INFLUENCE OF THE APOSTLE PAUL ON THE DEVELOPMENT OF CHRISTIANITY. The Hibbert Lectures for 1885. Crown 8vo. $2.00.

Austin Phelps, D.D.

THE THEORY OF PREACHING; Or, Lectures on Homiletics. 8vo. $2.50.

MEN AND BOOKS; Or, Studies in Homiletics. Lectures introductory to "Theory of Preaching." 8vo. $2.00.

ENGLISH STYLE IN PUBLIC DISCOURSE. With special reference to the usages of the Pulpit. 8vo. $2.00.

MY PORTFOLIO. Collection of Essays. 12mo. $1.50.

MY STUDY AND OTHER ESSAYS. 12mo. $1.50.

"*To the treatment of his subject Dr. Phelps brings such qualifications as very few men now living possess. He is one of those natures which are instinctively critical, and yet full of what Matthew Arnold happily calls 'sweet reasonableness.'*"

P. Le Page Renouf.

THE ORIGIN AND GROWTH OF RELIGION, As illustrated by the Religion of Ancient Egypt. The Hibbert Lectures for 1879. 12mo. $1.50.

Albert Reville.

THE ANCIENT RELIGIONS OF MEXICO AND PERU. The Hibbert Lectures for 1884. 12mo. $1.50.

Philip Schaff, D.D.

HISTORY OF THE CHRISTIAN CHURCH. New edition, rewritten and enlarged.

APOSTOLIC CHRISTIANITY, A. D. 1—100. 8vo. $4.00.

ANTE-NICENE CHRISTIANITY, A. D. 100—325. 8vo. $4.00.

NICENE AND POST-NICE CHRISTIANITY, A. D. 311—600. $4.00.

MEDIÆVAL CHRISTIANITY, A. D. 590—1073. $4 00.

"In no other single work of its kind with which I am acquainted will students and general readers find so much to instruct and interest them." —PROFESSOR ROSWELL D. HITCHCOCK, D.D.

THE PERSON OF CHRIST. The Miracle of History. With a Reply to Strauss and Renan, and a Collection of Testimonies of Unbelievers. 12mo. $1.00.

CHRIST AND CHRISTIANITY. Studies in Christology, Creeds and Confessions, Protestantism and Romanism, Reformation Principles, Sunday Observance, Religious Freedom, and Christian Union. 1 vol., 8vo. $2.50.

A discussion of many of those vital questions which are forced upon the minds of thinking Christians of to-day, by a writer whose profound knowledge of all phases of principles and dogmas, and of the records of the Christian church, will secure at once the attention of all students to his work.

William G. T. Shedd, D.D.

A HISTORY OF CHRISTIAN DOCTRINE. Two vols., 8vo. $5.00.

A TREATISE ON HOMILETICS AND PASTORAL THEOLOGY. 8vo. $2.50.

THEOLOGICAL ESSAYS. Crown 8vo. $2.50.

LITERARY ESSAYS. 8vo. $2.50.

A CONCISE ANALYTICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS. 8vo. $3.00.

SERMONS TO THE NATURAL MAN. Crown 8vo. $2.50.

SERMONS TO THE SPIRITUAL MAN. Crown 8vo. $2.50.
Complete sets, eight vols. in a box, $18.00.

THE DOCTRINE OF ENDLESS PUNISHMENT.

Charles W. Shields, D.D.

THE FINAL PHILOSOPHY, As Issuing from the Harmony of Science and Religion. An Historical and Critical Introduction. Second edition revised. 8vo. $3.00.

This is perhaps as comprehensive, and in the good sense as ambitious a treatise as has been written on this side of the Atlantic.

The Religions of the Ancient World

Including Egypt, Assyria and Babylonia, Persia, India, Phœnicia, Etruria, Greece, Rome.

By GEORGE RAWLINSON, M.A.

One Volume, 12mo, - - - - $1.00.

Uniform with "The Origin of Nations."

Canon Rawlinson's great learning and his frequent contributions to the history of ancient nations qualify him to treat the subject of this volume with a breadth of view and accuracy of knowledge that few other writers can lay claim to. The treatise is not intended to give an exhaustive review of ancient religions, but to enable the students of history to form a more accurate apprehension of the inner life of the ancient world.

"The historical studies which have elevated this author's works to the highest position have made him familiar with those beliefs which once directed the world's thought; and he has done literature no better service than in this little volume. . . . The book is, then, to be accepted as a sketch, and as the most trustworthy sketch in our language, of the religions discussed."—*N. Y. Christian Advocate.*

THE ORIGIN OF NATIONS

By Professor GEORGE RAWLINSON, M.A.

One Volume, 12mo. With maps, - - $1.00.

The first part of this book, Early Civilizations, discusses the antiquity of civilization in Egypt and the other early nations of the East. The second part, Ethnic Affinities in the Ancient World, is an examination of the ethnology of Genesis, showing its accordance with the latest results of modern ethnographical science.

"An attractive volume, which is well worthy of the careful consideration of every reader."—*Observer.*

"A work of genuine scholarly excellence and a useful offset to a great deal of the superficial current literature on such subjects."
—*Congregationalist.*

"Dr. Rawlinson brings to this discussion long and patient research, a vast knowledge and intimate acquaintance with what has been written on both sides of the question."—*Brooklyn Union-Argus.*

*** *For Sale by all booksellers, or sent, post-paid, upon receipt of price, by*

CHARLES SCRIBNER'S SONS, PUBLISHERS,

743 AND 745 BROADWAY, NEW YORK.

The Religions of China.

CONFUCIANISM AND TÂOISM DESCRIBED AND COMPARED WITH CHRISTIANITY.

By JAMES LEGGE,

Professor of the Chinese Language and Literature in the University of Oxford.

One volume, 12mo, - - $1.50.

Professor Legge's work is by far the most simple and easily comprehended exposition of Chinese religions that exists, and is remarkable for its freedom from a polemic bias, and for the easy, confident touch of a man whose mind is saturated with his subject and at home in every branch of it.

"The entire volume deserves a wide and attentive reading."—*Chicago Tribune.*

"Prof. Legge is, perhaps, the highest authority on all matters connected with a knowledge of the Chinese literature and philosophy."—*Richmond Central Presbyterian.*

"Prof. Legge's work is a remarkably instructive and critical contribution to our knowledge of the Chinese."—*St. Louis Central Christian Advocate.*

"As the work of perhaps the first of scholars in all that pertains to China, we heartily commend this book."—*Buffalo Courier.*

"For the scholar and the minister who desire information about the religions of the largest nation on earth, and who are likely to play an important part hereafter in the history of the world, it is an important publication."—*Richmond Southern Churchman.*

"In this volume Prof. Legge presents the results of careful study, with a clearness of style and method which entitles him to the gratitude of readers who are interested in the study of comparative religions."—*Boston Daily Journal.*

"Nowhere else is so clear a detail of the distinctive features and characteristics of the Chinese religions given, and nowhere else are the contrasts and similarities between them and the Christian religion brought within a more compact compass."—*Albany Journal.*

"Prof. Legge's philological discussions are extremely interesting, and his reasoning close and fascinating. Incidentally he gives us an insight into the social and family relations of the Chinese, which are involved in and governed by the duties and obligations imposed by religion."—*Waterbury American.*

*** *For sale by all booksellers, or sent, post-paid, upon receipt of price, by*

CHARLES SCRIBNER'S SONS, PUBLISHERS,
743 AND 745 BROADWAY, NEW YORK.

OUTLINES OF PRIMITIVE BELIEF

among the Indo-European Races.

By CHARLES FRANCIS KEARY, M.A.,
of the British Museum.

One vol. crown 8vo., - - - - ***$2.50.***

Mr. Keary's Book is not simply a series of essays in comparative mythology, it is a history of the legendary beliefs of the Indo-European races drawn from their language and literature. Mr. Keary has no pet theory to establish; he proceeds in the spirit of the inquirer after truth simply, and his book is a rare example of patient research and unbiased opinion in a most fascinating field of exploration.

"We have an important and singularly interesting contribution to our knowledge of pre-historic creeds in the *Outlines of pre-historic Belief among the Indo-European Races*, by Mr. C. F. Keary, of the British Museum. No contemporary essayist in the field of comparative mythology—and we do not except Max Müller—has known how to embellish and illumine a work of scientific aims and solid worth with so much imaginative power and literary charm. There are chapters in this volume that are as persuasive as a paper of Matthew Arnold's, as delightful as a poem. The author is not only a trained inquirer but he presents the fruits of his research with the skill and felicity of an artist."—*New York Sun.*

"Mr. Keary, having unusual advantages in the British Museum for studying comparative philology, has gone through all the authorities concerning Hindoo, Greek, early Norse, modern European, and other forms of faith in their early stages, and there has never before been so thorough and so captivating an exposition of them as that given in this book."—*Philadelphia Bulletin.*

THE DAWN OF HISTORY.

AN INTRODUCTION TO PRE-HISTORIC STUDY.

Edited by C. F. KEARY, M.A.,
OF THE BRITISH MUSEUM.

One Volume, 12mo., - - - $1.25.

This work treats successively of the earliest traces of man in the remains discovered in caves or elsewhere in different parts of Europe; of language, its growth, and the story it tells of the pre-historic users of it; of the races of mankind, early social life, the religions, mythologies, and folk-tales of mankind, and of the history of writing. A list of authorities is appended, and an index has been prepared specially for this edition.

"The book may be heartily recommended as probably the most satisfactory summary of the subject that there is."—*Nation.*

"A fascinating manual, without a vestige of the dullness usually charged against scientific works. . . . In its way, the work is a model of what a popular scientific work should be; it is readable, it is easily understood, and its style is simple, yet dignified, avoiding equally the affection of the nursery and of the laboratory."—*Boston Sat. Eve. Gazette.*

*** *For sale by all booksellers, or sent, post-paid upon receipt of price, by*

CHARLES SCRIBNER'S SONS, PUBLISHERS,
743 AND 745 BROADWAY, NEW YORK.

EPOCHS OF HISTORY.

"A Series of concise and carefully prepared volumes on special eras of history. Each is devoted to a group of events of such importance as to entitle it to be regarded as an epoch. Each is also complete in itself, and has no especial connection with the other members of the series. The works are all written by authors selected by the editor on account of some especial qualifications for a portrayal of the period they respectively describe. The volumes form an excellent collection, especially adapted to the wants of a general reader."—*CHARLES KENDALL ADAMS, President of Cornell University.*

"The 'Epochs of History' seem to me to have been prepared with knowledge and artistic skill to meet the wants of a large number of readers. To the young they furnish an outline or compendium which may serve as an introduction to more extended study. To those who are older they present a convenient sketch of the heads of the knowledge which they have already acquired. The outlines are by no means destitute of spirit, and may be used with great profit for family reading, and in select classes or reading clubs."—*NOAH PORTER, President of Yale College.*

"It appears to me that the idea of Morris in his Epochs is strictly in harmony with the philosophy of history—namely, that great movements should be treated not according to narrow geographical and national limits and distinction, but universally, according to their place in the general life of the world. The historical Maps and the copious Indices are welcome additions to the volumes."—*Bishop JOHN F. HURST, Ex-President of Drew Theological Seminary.*

"The volumes contain the ripe results of the studies of men who are authorities in their respective fields."—*The Nation.*

"To be appreciated they must be read in their entirety; and we do no more than simple justice in commending them earnestly to the favor of the studious public."—*The New York World.*

The great success of the series is the best proof of its general popularity, and the excellence of the various volumes is further attested by their having been adopted as text-books in many of our leading educational institutions, including Harvard, Cornell, Wesleyan, Vermont, and Syracuse Universities; Yale, Princeton, Amherst, Dartmouth, Williams, Union, and Smith Colleges; and many other colleges, academies, normal and high schools.

EPOCHS OF MODERN HISTORY.

A SERIES OF BOOKS NARRATING THE HISTORY OF ENGLAND AND EUROPE AT SUCCESSIVE EPOCHS SUBSEQUENT TO THE CHRISTIAN ERA.

Edited by

EDWARD E. MORRIS.

Sixteen volumes, 16mo, with 70 Maps, Plans and Tables. Sold separately. Price per vol., $1.00. The Set, Roxburgh style, gilt top, in box, $16.00.

THE BEGINNING OF THE MIDDLE AGES—England and Europe in the Ninth Century. By the Very Rev. R. W. CHURCH, M.A.

THE NORMANS IN EUROPE—The Feudal System and England under Norman Kings. By the Rev. A. H. JOHNSON, M.A.

THE CRUSADES. By the Rev. G. W. COX, M.A.

THE EARLY PLANTAGENETS—Their Relation to the History of Europe: The Foundation and Growth of Constitutional Government. By the Rev. WM. STUBBS, M.A.

EDWARD III. By the Rev. W. WARBURTON, M.A.

THE HOUSES OF LANCASTER AND YORK—The Conquest and Loss of France. By JAMES GAIRDNER.

THE ERA OF THE PROTESTANT REVOLUTION. By Frederic SEEBOHM. With Notes on Books in English relating to the Reformation. By Prof. GEORGE P. FISHER, D.D.

THE AGE OF ELIZABETH. By the Rev. M. CREIGHTON, M.A.

THE THIRTY YEARS' WAR, 1618–1648. By SAMUEL RAWSON GARDINER.

THE PURITAN REVOLUTION; and the First Two Stuarts, 1603–1660. By SAMUEL RAWSON GARDINER.

THE FALL OF THE STUARTS; and Western Europe. By the Rev. EDWARD HALE, M.A.

THE AGE OF ANNE. By EDWARD E. MORRIS, M.A.

THE EARLY HANOVERIANS—Europe from the Peace of Utrech to the Peace of Aix-la-Chapelle. By EDWARD E. MORRIS, M.A.

FREDERICK THE GREAT AND THE SEVEN YEARS' WAR. By F. W. LONGMAN.

THE FRENCH REVOLUTION AND FIRST EMPIRE. By WILLIAM O'CONNOR MORRIS. With Appendix by ANDREW D. WHITE, LL.D., Ex-Pres't of Cornell University.

THE EPOCH OF REFORM, 1830–1850. By JUSTIN MCCARTHY.

These volumes, read consecutively, form the best history of Modern Times.

EPOCHS OF ANCIENT HISTORY.

A SERIES OF BOOKS NARRATING THE HISTORY OF GREECE AND ROME, AND OF THEIR RELATIONS TO OTHER COUNTRIES AT SUCCESSIVE EPOCHS.

Edited by

Rev. G. W. Cox and CHARLES SANKEY, M.A.

Eleven volumes, 16mo, with 41 Maps and Plans.

Sold separately. Price per vol., $1.00.

The Set, Roxburgh style, gilt top, in box, $11.00.

TROY—ITS LEGEND, HISTORY, AND LITERATURE. By S. G. W. BENJAMIN.

THE GREEKS AND THE PERSIANS. By the Rev. G. W. COX.

THE ATHENIAN EMPIRE—From the Flight of Xerxes to the Fall of Athens. By the Rev. G. W. COX.

THE SPARTAN AND THEBAN SUPREMACIES. By CHARLES SANKEY, M.A.

THE MACEDONIAN EMPIRE—Its Rise and Culmination to the Death of Alexander the Great. By A. M. CURTEIS, M.A.

The five volumes above give a connected and complete history of Greece from the earliest times to the death of Alexander.

EARLY ROME—From the Foundation of the City to its Destruction by the Gauls. By W. IHNE, Ph.D.

ROME AND CARTHAGE—The Punic Wars. By R. BOSWORTH SMITH, M.A.

THE GRACCHI, MARIUS, AND SULLA. By A. H. BEESLY, M.A.

THE ROMAN TRIUMVIRATES. By the Very Rev. CHARLES MERIVALE, D.D.

THE EARLY EMPIRE—From the Assassination of Julius Cæsar to the Assassination of Domitian. By the Rev. W. WOLFE CAPES, M.A.

THE AGE OF THE ANTONINES—the Roman Empire of the Second Century. By the Rev. W. WOLFE CAPES, M.A.

The six volumes above give the History of Rome from the founding of the City to the death of Marcus Amelius Antoninus.

EPOCHS OF MODERN HISTORY.

A NEW VOLUME JUST READY.

THE EARLY HANOVERIANS. By EDWARD E. MORRIS, Professor of English in the University of Melbourne, Editor of the Series.

One volume, 12mo, with Nine Maps and Three Tables. Price, $1.00.

Though the name of this volume is taken from English History, "THE EARLY HANOVERIANS," like others of the series, is devoted largely to Continental affairs, and is, in fact, a brief history of Europe from the Peace of Utrech to the Peace of Aix-la-Chapelle. This period, itself, so full of interest, is treated with the same vividness and charm which marked the author's former contribution to the series, of which the *Hartford Times* says: "Such history, told with the interest of a story, makes the most lasting impression on the memory of the reader."

To all interested in Modern History this volume will be welcome as the best brief account of Europe at an important epoch, and to readers of the series it will have an additional value, as filling the interval between the "AGE OF ANNE," by the same author, and "FREDERICK THE GREAT," by F. W. Longman.

EPOCHS OF ANCIENT HISTORY.

A NEW VOLUME JUST READY.

THE SPARTAN AND THEBAN SUPREMACIES. By CHARLES SANKEY, M.A., late Scholar Queen's College, Oxford, joint Editor of the Series.

One volume, 16mo, with Three Maps and Two Plans. Price, $1.00.

The period of history covered by this little book is full both of interest and importance. It was the transition period from the glories of the Athenian empire to the degradation of the Macedonian conquest, and it was then that Athens numbered Socrates and Xenophon among her citizens. As descriptive of the time of these writers, or as a text-book to accompany their study, the book is invaluable.

With three others of the series—"THE GREEKS AND PERSIANS," "THE ATHENIAN EMPIRE," and "THE MACEDONIAN EMPIRE"—it makes, perhaps, the best short history of Greece, and one particularly adapted to the general reader and the class-room.

Copies of the above two volumes will be supplied in Roxburgh style, Maroon or Green, to those wishing to complete their sets.

The volumes of this Series are for sale by all booksellers, or will be sent, prepaid, on receipt of price by the publishers.

CHARLES SCRIBNER'S SONS,

743 AND 745 BROADWAY, NEW YORK.

Qa
150

DATE DUE

JUN 0 1 1988

Printed
in USA

HIGHSMITH #45230

DS258 .B31
Persia: The land of the imams.
Princeton Theological Seminary-Speer Library
1 1012 00023 1813